THE Exercise of a christian life, written by G. L.

Being the first ground and foundaion, whence the two Treatises appertaining to resolution, were made and framed, by R. P.

Mat. 26. ver. 41.

Watch and pray, that ye enter not into temptation: The spirit in deede is ready, but the flesh is weake.

Printed for W. Leake, and are to be sold in Pauls church yard at the signe of the Greyhound.

1594.

To the Worſhipfull, and his louing kinde Father, maiſter Iohn Baneſter, Chirurgian, and Licentiate in Phyſicke: health, and his harts deſire intirely wiſhed.



Remembring how many kind fauours, I haue from time to time receiued at your handes (louing friend & father) yet on my part no moitie of anſwereable courteſie returned, whereby you might either finde regard of your gentleneſſe, or note my thankefull mind: Now at laſt, as neerely touched with conſideration of mine owne ſlothfulneſſe, I preſume to dedicate this ſmall Treatiſe to you, therein to require fauour for all former wants, and in your woonted affable nature, to bury all defects on my behalfe. For the excellencie of the worke, I dare commit it to your iudgement, after reading, becauſe I knowe you can both reade and cenſure: And for my ſelfe, I likewiſe with the booke, ſtand readie at your ſeruice, and to bee commaunded to the vttermoſt power while I liue.

A SONNET
to the Christian Reader.

ACHilles neuer durſt at once,
with monſters two to fight,
And yet at once this booke ſhewes thee
How three to put to flight.
The Deuil, the World, the Fleſh, and more,
To conquer Death and ſinne:
And how to liue, and how to die,
And how the heauens to winne.
It is a path to Paradiſe,
A port to heauenlie bliſſe,
It treats of truce, and bringes the peace,
That euer during is.
Then read, and reape the fruits thereof,
And thanke thou for thy gaines
The God aboue, who raiſd vp thoſe,
That tooke for thee the paines.

Conuertantur qui oderunt Sion.

To the Reader.

THIS learned Treatiſe of the exerciſe of a chriſtian life (Gentle Reader) was firſt written in the Italian tounge, by a certayne Ieſuit Frier whoe was named *Gaſper Loarte*, and afterwarde more at large wrought vppon, and handled in more plentifull diſcourſe, by *Robert Perſons* Engliſhman, yet a Ieſuite likewiſe, liuing beyond the Seaes, which he termed *A Chriſtian exerciſe, appertaining to Reſolution*, two partes whereof are extant in Engliſh, and many haue reaped Chriſtian profit from them, I doe not doubt. Nowe this treatiſe, beeing the firſte frame and ground-woorke, where

where theſe two ſeuerall bookes were deriued, and containing very muche good matter left vnhandled in them: is likewiſe publiſhed for thy further benefite if with like minde and ſpirite thou giue it entertainement, as it is offered. Diuers learned men haue had the peruſing of it, and haue left no matter in it to vrge thy diſlike: then thankfully accept of their paines that would gladly do any thing for thy profit.

Farewell.

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FINIS.

What thing he ought firſt of all *to doo, that purpoſeth to beginne* a new life, and to ſpend his time *henceforth ſincerely in Gods ſeruice.*

Cap. 1.

FOr that, as *S. Auguſtine* ſaith, it is not poſsible for any man to begin a newe and laudable life, but if he firſt forſake and vtterly deteſt his former looſe and lewde life; who ſo therefore mindeth to amende his former manners, and to endeuour himſelfe ſincerelie to ſerue God: the firſt thing he ought to doo, is, to call vpon God for grace, that his ſoul may be purged, that ſo it may pleaſe the holy ghoſt to dwell therein, and remaine

as in his holy Temple: whoe will not (as holy Scripture telleth) enter into
1.Cor.3. 1.Cor.6. 2.Cor.6. Sap.1. the soule of the wicked, nor be harbored in the body, thral and captiuate vnto sinne. It behoueth therefore to followe the prophets councell, to sequester thy selfe from sin, and so shalt thou become a fit instrument to doo good.

Psa.33. Psa.33. Isai.1. 1.Pet.3. The which sequestration from sin, and purging of the soule, is procured by true and hartie repentance for thy sinnes past. In asmuch as it is certaine, that there is no man, nor no man can be without sin, and sin is the very poyson and bane of mans soule, and that which the Prophet saith is true, your wickednesse hath made a diuision betweene you and your God, and your sinnes haue hidden his face from you, that he should not heare you. Moreouer, sinne dooth not onelie make diuision betweene God and man, which in deed is the most lamentable diuision that man can thinke on, for it is written in the prophet. Thy malice shall rebuke thee, and thy turning away shal blame

Esai.59.2.

Ier.2.19.

blame thee: see and knowe howe miserable and brittle a thing it is, for thee to haue forsaken the Lord thy God, and that thou hast no feare of me, saith the Lorde of hoasts? But it also maketh a great dissention in thine owne selfe: for the Prophet crieth out, *Peccatum meum contra me est semper*: My sinne is alwayes against me. A lamentable thing it is, to see a kingdome diuided in it self, for it shall be desolate, and the house or Citie that is not at vnitie in it selfe, shal not stand. Disquietnesse of conscience, strife betweene the flesh and the spirit, and the dissention in the verie will of man, described by the Apostle is occasioned, nay rather caused by sinne. And I referre my selfe vnto them that are vexed with the disquietnesse of conscience, whether there bee a greater torment then it in the worlde, for euerie battell that a man hath without, may be preuented by some policie, or illuded by some stratagem, and therefore not so dangerous, but when a man feeleth and carieth his owne enemie in

Psa. 51. 5.

Mat. 12. 25

Rom. 7. 19. 19. &c.

his owne bosome, the matter is more daungerous, and the destruction of a man more eminent. And so (I saie) it is also a lamentable case to see a man diuided in himselfe. But if that bee so lamentable that the Prophet cryeth out, who wil giue water vnto my head, and a fountaine of teares vnto myne eies? &c. no doubt that diuision is to be deplored, and bewailed with a sea of tears, which is between God & mā, for as God is vnity it selfe, & the cause of al vnion, that is amongst his creatures: euen so the debate and concision that is betweene God and man, is the cause of all other debats that are in the vniform multiformitie of the world. Therefore we reade, and sometimes do see things go against their nature, for the punishment of sinnes, as the earth couered with water in the time of Noah was the punishment of the old world, likewise fier descended from heauen, for the punishment of the Sodomits: and such like punishments in the olde testament. In the newe Testament though

Ier. 9. 1, 2. 3. &c.

Gen. 7.

Gen. 19.

Gods

Gods mercie bee more reuealed, and though there bee not so greate signes of his iustice shewed, yet did the creatures detest sinne, and declared it by darknesse in the daie time against nature, the obscuration of the sunne, the Mat. 27. renting of stones in sunder, and of the vaile of the temple, the opening of the graues, &c. generallie let this conclusion stand, there is nothing so much against nature, as is sinne, which maketh all things (in a manner) to goe against their natures, for the punishment of it. Seeing then that sinne is so daungerous, that it doth not onely set diuision between man in himselfe, but also betweene God and man: let a man therefore auoide it, in asmuch as hee can, otherwise hee runneth daylie further and further to his owne vtter ruine and destruction. Two things therefore doth the Prophet propound vnto a man that intendeth to leade a newe life, and to turne vnto the Lorde, the firste is *Declina à malo*, eschewe euill. The which thing howe

naturall it is for a man to follow it, is declared in ỹ ſcriptures. And God ſeeing that the malice of mã on the earth, was verie great, and that the thoughts of his heart was alwayes bent to miſchiefe: hee repented that he had made man vpon the earth. Beſides that, the multitude of the wicked in this world, dooth ſufficiently manifeſt the ſame, for you ſhall hardly finde a man that hath taken a ſmacke in ſinne, to be willing to forſake the ſame, without God of his ſpeciall grace doe reueale to him the danger that he is in. And a man being in ſo miſerable a caſe, goeth on ſtill neuer looking into the lewd life which he hath led. It is requiſite therfore that a man doe call vnto God for grace, towards the purifying of his ſoule, for of our ſelues wee are neither able to eſchew euill, nor to doe good, but both the one and the other is the giſte of almightie God, who dooth woorke in vs, *& velle, & perficere*, both to will and to perfourme, and that alſo of his good will and pleaſure. Conſidering

Gen. 6, 5.

Phil. 2. 13.

then

then first, the frailtie of man in falling so often, his impotencie in not rysing, his negligence in seeking of help, his ingratitude in refusing the helpe that is offered vnto him, his slouthfulnesse in vsing Gods grace bestowed vpon him: who would not thinke that of all the creatures that God hath created, man is the most negligent in bending his whole life, and all his actions vnto the ende, vnto the which hee is created? But true it is that Moises sayeth in his Song, in expostulation with the children of Israel for their ingratitude, *Deum qui te genuit, dereliquisti, & oblatus es Domini creatoris tui.* Thou hast forsaken God who hath begotten thee, and hast forsaken the Lord thy creator. Deut.32, 18. But to the principall euent, which is, to direct him whose minde is bent to serue God, and to forsake his euill life past, I will take this for a generall principle, hee that committeth sinne, is of the Diuell, because the Diuell sinneth from the beginning, if all that commit sin be of the 1.Io.3.8

Diuell, and all of vs offende in manie things, how many men shall we find to be free from sinne? Wee may say with the Prophet in the 14. Psalm, There is not one that doth good, no not one, yet euerie man ought to take heede of sinne, and to eschew it, without pretence of anie excuse whatsoeuer it be: for God is pure, and must bee looked
Math. 5. 8. vpon with a pure eye: for it is written: Blessed are the pure in heart, for they shall see God. Now the sight of God is nothing els but the knowledge of god: and the knowledge of God is life euerlasting, according to the saying of our Sauiour, which saith, This is life eternall, that they knowe thee to bee the
Ioh. 17, 3. onelie verie God, and whom thou hast sent Iesus Christ: and life euerlasting is the onlie end, vnto the which man was created, and there is no stop or hinderance to this life but sinne. What man then is so vnnaturall vnto himselfe, but would eschue this impediment, & hate it, *cane peius & angue*, worse then a dog and a snake. But men inueigled with the lewdnes

lewdnes of this world, pretend excuſes of this their daliance. Som ſay the knife is dull, and the bread is harde, but the worde of God is more ſharpe then any ſword, of 2. edges whatſoeuer, to pierce the flinty hearts of ſuch obſtinate wretches, whoſe ende is deſtruction. To thoſe therefore which are in a maner alreadie diſpoſed to repentaunce (of the which as before, I ſayd this, *Declina à malo*, auoyd euil', is the firſt part) I would propound theſe few points for their conſideration.

Firſt the enormity of ſin, in the which there is nothing but all kinde of things that ſhould terrefie a man: for before that man by ſuggeſtion of the Serpent tranſgreſſed the commaundement of God, what death, nay what dreame of death had man, being created immortall? Nowe death the laſt enemie that ſhall bee deſtroyed, is moſt irrigular and enormous, and moſt aduerſant vnto the life of man. Death commeth by ſinne, for by a man came ſinne, and by ſinne 1.Cor. 15. Rom. 5.

ſin came death into the worlde. There is no worldling that is not afrayed of death. But it is a wõder that the worldlings are not afraid of that thing which cauſeth death? Perſwaded I am, that if a mans eye were ſo ſpirituall to ſee things corporall, a man would abhorre the ſight of any ſinne, were it neuer ſo ſmall. A man that hath a care of neatneſſe and cleanlineſſe in apparaile, can not abide the leaſt moat in the world, or the leaſt ſpot that may be imagined in any part of his apparell, and all this is becauſe he would not offend the eyes of men. But a man that is little leſſe in degree then the Angels, and made for ỹ praiſe of his creator, who regardeth not the bodie, but maketh an account of the ſoule: hath no regard of the decking of his ſoule, but onely followeth the luſtfull delights of the fleſh. If then men bee ſo diligent in bruſhing, and cleanſing of their garments, that they ſhould not offende the eyes of carnall men, doth it not behooue thee to take heed that the garments of thy ſoule be

Pſal. 8.

not

not defiled, with the most filthie spots of sin in the sight of Almightie God?

Secondly, let him that loueth his own saluation, alwayes diligently consider the frail estate of this world. And let him weigh how short all carnal delights are. That man will quickly abhor the way of sinne, which considereth that the pleasure of the flesh is verie short, but the paine that is due vnto it to bee eternall. The worl de passeth awaie, and the desire there- 1. Ioh. 2.
of, and all men passe awaie by death, and no man is permitted to staie long in this worlde, for what is the worlde but a great deepe and a troublesome Sea, in the which there are so manie monsters of sinne, as there bee euill desires in men? O false, deceiptfull and impure worlde, which so fowlly doost deceyue those that trust in thee, and doost drowne those that doe followe thee in the depth of hell. How happie are those that contemne thee for Christ his sake? And making a comfortable diuision, doe speedilie depart from

from thy vanities: whatsoeuer wee see in the worlde is vanitie, and euerie louer of the worlde is vaine, and shall quickly be corrupted. Thinke that you shall quicklie die, for nothing doth so much withdraw a man from sinne, as the often and diligent meditation of death, for it is sayd, Remember thy latter end, and thou shalt neuer sinne: the necessitie of death beeing thought vpon diligently, dooth terrifie the minde, and keepeth it from sinne.

Iesus Syra.

Thirdly, the meditation or thinking vpon the last iudgemẽt, in the which al men must be presented before ỹ iudgement seate of Christ, helpeth much to ỹ flight of sin. No man can escape this terrible iudgement, but we must all appeare in it: of the which day of iudgement doth the Prophet say, very great and terrible is the day of the Lord, and who can abide it? And Salomon saith, All things that are done vnder the Sun wil ỹ lord bring to iudgmẽt, &c. And in Esai, we reade, The Lord will come to iudgment with the elders & princes of his

Ioel. 2.

Prea. 11.

Esai. 3.

his people. And Amos, wo be to them which desire ỹ day of the Lord, for why doe yee wish the day of the Lorde, for that day is darkenesse and not light? Amos. 5.

And Sophonie pronouncing the bitternesse of that day: saieth, the voyce of the day of the Lorde is bitter: there shall the strong man bee troubled. Soph. 1.

That day is a day of anger, of trouble and anguish, a day of calamitie and miserie, a day of darknesse and blindnes, a day of mist and whirlewinde, in the fire of the zeale of the Lord, shal all the earth bee deuoured, because hee shall quickely dispatch with all the dwellers on the earth. Saint Ambrose saieth, that nothing is more profitable for an honest life, than to thinke that he shall bee our iudge, which knoweth the secretes of our heartes, and is not delighted with dishonest thinges. For all we, as Saint Paul saith, must be presented before the tribunall seate of Christ, for euerie man shall receyue as hee hath doone in his bodie eyther good or euill. At that terrible houre,

houre, the puritie of the heart will bee more worth, then the subtill perswasions of Rhetoricians: a cleere conscience shall auaile more than all the money in the worlde. For hee that shall iudge all things cannot bee deceyued, nor by entreatie changed.

Fourthly, the consideration of the bitternesse of the eternall paines, is auaileable to the eschuing of sinne, for there is not so vehement a tentation of carnall pleasure, but it may bee represſed, if a man thinke of the punishment that the wicked suffer in hell. And here least a man should thinke that there is no hell: I will make but this discourse. There is no nation (as *Tullie* saith) so barbarous, but it hath this sentence naturallie written in their harts. *Deos esse.* That there are Gods. Nowe that there is a God, by the scriptures it is manifest. For saint Paule saith, for the Rom. 1. inuisible thinges of him, that is, his eternall power and Godhead, are seene by the Creation of the worlde, beeing considered in his workes, to the intent

that

that they ſhould not be excuſed. And for the ſingularitie of one God, what dooth not Nature tell vs? ſeeing that we ſee all thinges concurre to the conſeruation of one whole vniuerſity. And *Ariſtotle* himſelfe, the greateſt enimie of one prouidence of all thinges in the worlde, dooth not onely confeſſe but alſo proue, that there is one onelie *Primus motor*, the firſt moouer, which being granted, we muſt ſay, that there is a God, a Creator, a Conſeruer, a gouernor of all things, and conſequently a prouider for all thinges. For if there be a God, it is requiſite, that in him ſhould be all kind of perfection. So if we count it a perfection in an vnreaſoble Creature, to haue a care of the young that is procreated of it: howe much more is it a perfection in almightie God, not onely willingly, and not of neceſsitie, to create all things: but alſo to haue a perpetual care of things, created aſwel viſible as inuiſible, reaſonable as vnreaſonable? And as ỹ ſcripture ſaith, doth prouide for all thinges Pſal. 148.

in

Cap. 1 in due season and time, yet if we giue al
Psal. 145. perfections vnto God, which are due vnto him, wee must needes giue vnto him that attribute which is most proper vnto him, we shall see ẏ he is most iust, and therfore in the rigor of iustice he giueth that to euerie man which is due vnto him, according as hee hath don in his bodie, either good or euill. Hell therefore is prepared for the diuel and his angels, and the reprobates: and this depẽdeth on the consideration going before. For S. Paul saith, that God
Rom. 2. wil reward euery man according to his works: ẏ is, to thẽ which by patience in weldoing, seek glory & honor, immortality, and euerlasting life, but vnto thẽ that be cõtentious & disobey the truth, and obey vnrighteousnes, shalbe indignation & wrath, tribulation & anguish shalbe vpõ the soule of euery man that doth euill, of the Iewe first, and also of the Gentile, but to euerie man that dooth good, shalbe honor, glorie, and peace, to the Iewe first, and also to the grecian, it is therefore as harde a thing

for

for a man to deny hel, as it is for him to denie God, but the torments of hell are extreame and intollerable, yet not so great as ỹ qualitie of sin deserueth: For the very (iust) in ỹ sight of God) are defiled. And if God would deale with thẽ in rigour, they are worthy of condemnation. Where then shal ỹ sinner haue place? Then as we see, that in the scriptures there is no penitent sinner reiected of God, at what time soeuer hee repenteth, so are there in the same scripture manifest examples of the punishments of such as obstinately persist in their sinnes. Let therefore this suffice for the terrifying of a man from sinne, and consequently to the amendment of his life. Psal. 143.

Certaine general aduertisments necessarie for such as minde to serue God sincerely.

Cap. 2.

HAuing thus therefore with my self considered, the great discord that sinne setteth betweene God and man, and

the causes that may make a man refraine sinne, and so by consequence (if at the least Gods grace haue taken any place in thee) thou detesting sinne, and with a penitent heart returning vnto God, with determination neuer to returne vnto the same againe, but rather calling vpon God, that hee would giue thee grace, rather to suffer any kind of affliction, contempt, yea death it selfe, if need require, then to offend. For if a chast wife ought to carry this mind, rather to loose her life, then betray the truth she hath once plight to her husband: how much more oughtest thou to be of the same mind, rather to loose a thousand liues (if thou hads so many)
2. Cor. 1. 12 then to play the traitor towardes God, who is thy husband, thy father, thy Lorde and maker? When thou hast once thus fullie determined, then take a zealous and feruent desire, to liue a newe hereafter, and striue to get other new behauiours, and to liue far otherwise then thou hast done before, reputing thy self now to be a new man, farre

changed

changed from that thou earſt was. Sithence all the time thou haſt hitherto liued, hath beene loſt, and as it were a death: for the better doing hereof, this ſhall helpe thee greatly, in any wiſe to eſchew all occaſions of ſinne, eſpecially the companie of wicked men, but much more of women, ſuch as may prouoke thee to naughtines, and giue thee looſe & lewd example. For albeit thou art bound to loue euery one, & to pray for euery one as charitie commãdeth, yet art thou not bound to companie and conuerſe with euery one, but only ſuch as may help to do thee good, and with their good wordes and vertuous example ſerue to edifie thee.

Secondly, thou muſt flie ſuch places where God is cuſtomably offended, as dicing houſes, tauerns, dauncing ſcholes, and ſuch like, not only foreſeeing thou do no euil thy ſelf, but alſo not to be preſent there where it is done: for looke how much more thou ſtandſt aloof from the fire, & ſo much more ſecure art thou not to be burnt therwith.

Thirdlie thou must take great heed,
Eccle. 33. to be at no tyme Idle, for that (as the holy scripture telleth) many men haue receaued much harme through Idlenes. See therefore thou follow S. Ie-
S. Ierome. roms counsaile, saying, It behoueth we bee alwaies doing of some good, that when the feend shall come to tempt vs he shall find vs well and vertuouslie occupied.

Fourthly, thou must take heede of all excesse in eating, drinking, sleeping and clothing, and indeuour thy selfe to obserue a mediocritie and temperance in ech of them, yea rather to decline to some rigor and austeritie, then to anie superfluitie and delicate pampering of thy flesh: for looke by how much the more thou tamest and brideleſt it, and by so much the lesse shalt thou be troubled with the temptations and disordinate desires that proceed of it, yea so much the more apter shalt thou finde thy self to serue God, and to performe all spirituall exercises.

As touching corporal mortification,

it is good to follow the example of the apoſtle, which ſaith, but I beat downe my bodie, and bring it into ſubiection, which muſt not be doone as ſome hypocrites do, (which by Imoderate kind of puniſhing their bodie, do ſeek to get vnto themſelues the names of Saintes and holy men. But with all kind of moderation and alacritie, ſo that it be don not for oſtentation & vaine glorie, but for that which the Apoſtle ſaith in the ſame place, leaſt by any meanes after it I haue Preached to other, I my ſelfe ſhould be reproued. 1.Cor.9. Ibid.

Fiftly it ſhall greatlie profit thee, to ſette before thine eies the good examples, workes and life, that the Saintes which both the old and new teſtament haue ſette before vs to imitate, haue led and continued in, and alſo of them which in this time thou ſeeſt to excell in any kinde of vertue, but cheiflie, of ſuch as bee like to thy ſelfe, animating thee by their good examples, and procuring aſmuch as thou maieſt to imitate them in euerie thinge, yea forget- 2.Cor.4.

ting the good thou haste already don, thou oughtest to striue euerie daie to become better then other, and alwaies to aduaunce thy selfe forwarde in the seruice and feare of God.

Sixtlie, make none accompt of the tediousnes & temptatiõs, which those commonly feele that beginne first to lead a godly and a spirituall life; be not thou, I say, dismaid therewith at all, but march on forward, & fight manfully against all such temptations, cõforting and confirming thy selfe with this vndoubted truth, which thou must haue firmelie fixed in thy mind, to wit, that now thou hast taken in hãd the highest and most happiest enterprise, that may be thought of in this world, and how this is an affaire of more weight and importance then any other, & whereby more certaine gaine, greater aboundance of treasure, more honour & dignitie, and finally the most blessed haps of all the happy and good things that may be found or desired in this world, shal redound vnto thee: yea there is no

1. Cor. 9.

good

good thing ỳ is good indeed, but onely this, neither any other importãt affair, but this alone, this being ỳ only thing our Sauiour himselfe said was necessary. And therfore ought no toils, temptations or disquietnes, no backbitings, slaunders & persecutions, which may and must befall thee in this life, seeme any whit greuous for the gaining of so pretious a pearle and rare iewel as thou lookst for: herewith must thou eftsoons animate, and encorage thy self, calling oft to mind that saying of the Apostle. How all the afflictions and crosses, of this world, are not to bee compared to the future glory that shalbe giuen vnto vs. Perswade thy selfe likewise, leaste thou mightst happely faint in resisting the toiles and temptations which may befall thee, in this straight waie ỳ bringeth to heauẽ; perswade thy selfe, I saie assuredly that as herein be worldly toils and temptarions, so be there heauenly comforts and consolations: and that to ouercome these crosses & ouerthwarts of nature, there are helps and succours of grace giuen, which surpasse nature.

Luk. 10. 8.

Rom. 8. 2. Cor. 4.

Rom. 8.

And with this consideration maiest thou remaine a vanquisher, and doe all things (as did Saint Paul) in him that shal comfort thee, which is Iesus christ our Lord and Captaine.

Of the particular order we ought euerie day to obserue in our dayly Exercise.

Cap. 3.

DEscending now to more particularitie, for that such things as bee well and orderly disposed, bee both more durable and profitable too: I haue therefore thought good to aduertise thee, what course and order thou oughtest euerie day to keepe, which let be this: first, to rise in the morning so earely as thou maiest, hauing before taken conuenient rest & sleepe, which is had betwixt sixe and seuen houres, little more or lesse according to the diuersitie of complexions. So soone as thou art awake, it is a good and godly deuotion before ỹ settle thy minde to any other thing

thing, to offer vp to God the first fruits of thine affections, and powers of thy whole bodie: as for example, thy heart thinking of thy Creator, & sighing after him. Thine eies casting them vp to heauen, and saying with the Prophet: Turne away mine eyes least they behold vanitie, and quicken mee in thy way: thy legges, saying with the same Prophet, direct my wayes in thy word, and let no vanitie rule ouer mee: thy hands also with the same saying: let my prayer be incense before thee, and the lifting vppe of my handes an euening sacrifice. Briefly, giue him thankes for hauing preserued thee the night past, desiring him likewise to defende thee the day present following from all sin, and to giue thee grace to spende it better in his diuine seruice.

Psal. 119.

Psal. 119.

After this, some read part of the holie Scripture meditating thereon, desiring God to direct thee, to doe those things, which by his woorde thou art taught to doe, or make a little meditation, whereof I shall entreate hereafter,

after, doing this, thou doest as our Sauiour himselfe aduised thee, saying: Seeke first the kingdome of God and his iustice, and all other thinges shalbe giuen vnto you. Hauing nowe recommended thy selfe to God, in maner aforesayde, thou maiest with his holie blessing attend to thine occupation or temporal businesse, referring all things yea temporall also to his diuine pleasure, choosing rather to doo them for his loue, then for thine own lucre. And therfore oughtest thou to thinke eftsoones of him, whilst thou laborest or art busied in any kind of thy temporall affaires, and to recommend thy selfe to his diuine mercy, offering vp thy heart with all thy doings to him.

Mat. 6.

And in anie wise, beware of one thing, that neither in thine occupation, or anie other temporall dooings, thou vse any guile, or exercise any vnlawfull trade, and against conscience: for so should thy building laide vppon such a foundation be verie faulty. Thou must likewise take heede of swearing, lying,

Iam. 5.
1. Cor. 15.

lying, vsing of idle woordes, and impertinent speaches, so much as may be; yea not to heare any such if it were possible for thee.

Thus hauing spent the day till dinner time, see when thou goest thereto, that (being now at ỹ table), either thou or some say grace before thou eate, or at least wise say some thanksgiuing, for all such inestimable benefites, and beware thou feede not too greedily, nor of too daintie and delicate meate: take heed also of all such excesse and superfluitie, as may make thee vnlustie and lesse apt to reade, pray, or do any other worke. Take therfore so much as thou maiest well thinke necessarie for thee, and no more, remembring that meate is rather to be receyued as a medicine, or refection to sustaine the body, and intertain the temporal life of ours, then to satisfie ỹ sensuall delights & desires of our flesh. And therefore must thou force thy self, not to feed with ỹ whole man, but to eleuat thy mind vp to god, and to listen to some holy and spirituall lessons,

lessons, if there were any reade. And if thow find thy selfe disposed to gluttony, thou must seek to represse the same with some good thought, as for example, remembring that through thy sins thou deseruest not that, which God of his meere liberalitie bestoweth vppon thee: And how others that are worthy of more, lacke what thou leauest. Calling also to mind, the toiles, tormentes and sorrowes of our Sauiour, and how for thy sake he tasted gaul and vineger: with these and such like good cogitations maist thou, as with a wholesome sawce, delay the too sweete and pleasant sauour of thy meate.

Mat. 27. Luk. 23. 40. 9, Psal 88.

After dinner, see thou rise not from table, before thou hast thãked thy maker, who in such wise hath vouchsafed to sustaine and refresh thee, with his most bountifull hand, thou deseruing rather through thy sinnes, to suffer eternall torments. And so mayst thou at thy pleasure returne againe to thy businesse, demeaning thy selfe therein, as is aforesaid in the morning.

At euening it ſhould be verie good, to reade ſome parte of ſcripture, with meditation before ſupper, or to reade a little, as I ſhall hereafter inſtruct thee, that by this meanes thy ſoule may receaue ſome refreſhing before thy bodie: howbeit if thy trade and buſineſſe will not giue thee leaue to do ſo, then maiſt thou get thee to ſupper on Gods name, behauing thy ſelfe therein as is ſaid at dinner time.

The reſidue of time from ſupper till thou goeſt to bed, thou maiſt beſtowe in ſome honeſt talke, or other good exerciſe and recreation, taking heede yet of occupying thy ſelf in any ſuch thing as may hinder and diſturbe the quietneſſe of thy mind.

Afterwardes, hauing made ſome ſmall pauſe or reſting while, ſee thou prepare thy ſelfe to bedward, conſidering that a good Chriſtian oughte to diſpouſe himſelfe in ſuch wiſe thereto, as if hee were that night to depart this life.

The manner how to prepare thy ſelf

is

Foure principall points to be considered.

is this: first kneeling downe deuoutly, giue god most humble thanks for hauing preserued thee that day: 2. and require the light of his grace, to vnderstand and knowe thy faults: but chiefly
1
2
3 those that thou hast committed that present day: 3. examine afterwards thy conscience at leysure, and with good deliberation, discussing howe and in what things thou hast bestowed the same, and where thou findest thee
4 guiltie of any offence, 4. be sorrowfull for it, and ask God hartily mercy. Purpose also to amende thy life hereafter: but finding not thy conscience guiltie of any such offence, yeeld him humble thanks who hath preserued thee. And finally beseech him to defende thee the night following, from all the deceipts and illusions of the Diuell, granting thee conuenient rest for thy soules health, and health of thy bodie. And thus maiest thou go to bed, commending thy selfe to the defence of almightie god, disposing thy self in honest and decent wise, considering that God and

his

his angels do behold thee, to the which God thou must not fail to recommend thy selfe. It shall be likewise verie good to remember otherwhiles, that euen as thou now laiest thy selfe downe in bed, so shall others one day couch thee downe in thy graue: and ponder well that this must needes be the ende of all the riches, pompes and honours, and of the whole pride and glorie of this worlde: say therefore (as thou lyest) some short prayer, namely the Lordes prayer, crauing Gods good helpe and assistaunce, for that last houre of so great dreade and importaunce. And beware in anie wise of lying on too daintie and soft a bedde, calling to minde that narrowe and hard Couch of the Crosse, which for thy sake our Sauiour laie vppon, and thus mayest thou fall a sleepe, eyther with this, or such like godly thoughtes. And looke that when thou chaunceſt at any time to wake, thou haue God by and by in thy minde.

And

and let thy mouth bee filled with his prayses, saying some verse to thanke and blesse him, or to recommende thy selfe to his diuine mercie: and when thou risest againe in the morning, behaue thy selfe as is aforesaid.

The exercises wherein a good Christian ought to occupie himselfe on holy daies.

Cap.4.

HAuing declared alredy, what order thou oughtest to keep, in thine exercises, each working day through the week, it resteth now to teach thee, how thou art to behaue thy selfe on the Sabboth day, the which wee are precisely commaunded to sanctifie and keepe holy. It behoueth therfore that we toile not onelie, and take no seruile paines on those dayes, but that we dedicate our selues more diligently to gods seruice, and to the exercise of spirituall, good and godly works, that by those meanes wee may sanctifie the same dayes, by endeuou-

indeuoring our ſelues, to haue more holineſſe on them. On ſundaies therefore thou ſhalte diſpoſe thy life, and exerciſe in this order.

After thou art got vppe in the morning, offer and commend thy ſelfe to thy Lorde and maker, as on other daies, and make thy praiers, read ſome parte of Scripture with meditation, preparing thy ſelfe to go to Church to praie, and to heare the worde of God, and to receaue the holie Sacrament, if thou be minded ſo to do that day.

When thou haſt thus don, and left ſuch order for thy temporall matters at home, as ſhalbe meet, get thee then to Church to prayer, and to ſome ſermon, eſpeciallie at ſuch times as thou purpoſeſt to receaue if conuenientlie thou canſt. And take heede in the waie to Churchward, thou rolle not thine eyes vppe and downe gaſing here and there, eſpecially at thine entry into the Church, but retire then home in modeſt and deuoute wiſe, and calling to mind thine owne vnworthyneſſe, and

manifolde sins, be sorrowfull for them, asking God mercie and forgiuenesse. And then maist thou say that sentence of the Psalme: *Putting my trust and confidence in thy mercie, O Lorde, I will enter into thy holie Temple, in thy fear.* Place thy selfe afterwards in humble and contrite wise like to the publican, in some conuenient roome, there to heare attentiuely both praier & sermon; which are by the Preacher declared in that place: and alwaies to remaine in the vnitie of the holy Church and al the faithfull and liuely members of Christ, that thou maiest afterwarde enioy euerlasting happines with them in the triumphant church aboue. Now at such time as publike praier beginneth, lift thou vp thy minde and heart with thanksgiuing, praising God when shee praiseth him, praying when shee praieth, and for the same things shee praieth, giuing thanks when she doth, and so in all things imitating her and conforming thy selfe to hir.

Psalm.5.

If there be a sermon that Sunday or holy

holy day, giue eare thereto with good and great zeale and attention, preparing thy selfe before it beginne, by estraunging thy minde from forraigne thoughts, and making thy praier to God, that it may please him to minister such speeche and spirit vnto the Preacher, wherwith he may both profite thee and others, and then maiest thou say with Samuell, *Speake Lord, for thy seruant heareth.* 1. Kin. 3.

Of such thinges as the Preacher shal deliuer in his Sermon, thou oughtest to committe some such lessons to memorie, as shal most concerne thee, and that chiefly hath mooued thee, supposing our Lord himselfe had deliuered the same vnto thee.

These be the chiefest exercises, wherein thou art to spend the forenoon till dinner time, and then behaue thy selfe as on other dayes. Hauing then pausèd a little while after dinner, it were a verie fruitefull exercise (if thou couldest conueniently vse it) to instruct and teach thy familie in the

Christian fayth, or learne thy selfe if thou vnderstand it not well, whereby euerie way doth ensue great gaine: for if thou teach others that bee ignorant, thou exercisest one of the seuen spirituall woorkes of mercie: and if thou learne thy selfe of others, thou winnest that which it behooued thee to know: and that is more precious, then mountaines of worldly wealth.

Iam. 5.

After this exercise thou maist goe and heare Euening prayer, and some good lesson if there be anie, gouerning thy selfe in all things, as is abouesayde in the morning.

This being done, imploy the spare time till night in doing some deede of mercy, as in visiting some hospitall or prison, comforting & performing som charitable office to those weake and comfortlesse Creatures, or otherwise thou mayest associate thy selfe with some vertuous companions to report or heare some spirituall discourses, or reade some godlie booke, or finde thee occupied in some such like honest exercise:

Iames 1.

exercise: and if so bee thou thinkest it otherwhile expedient to walke abroad for recreation, let it bee in some secrete and solitarie place, where other secular persons come not to disturbe thee, and with their prophane conuersation withdraw thy mind from God.

Finally, thou oughtest euer after dinner on those dayes, to occupie thy selfe in some such exercise, as thy soule may thereby reape some spirituall profite, and growe more zealous and feruent in the loue of God, with newe purposes and inflamed desires to goe continually forward, and to waxe stronger in his diuine seruice, with greater charitie towardes thy neighbour, better knowledge of thy selfe, and more humilitie in all thy actions.

Thus is the Sabboth sanctified conformablie to Gods will, and the intent of the holie Catholique Church. Afterwardes, both in thy Meditation before Supper (hauing the meanes to make it) and in the examination of thy conscience before thou go to bed, thou

shalt both in these and each other thing of night, doe as is aboue sayde in the former Chapter. Noting this by the way, that on these dayes all is to bee done with so much more leysure, fervour, and diligence, as the highnesse and holinesse of the day dooth require it.

And here let euerie man that hath children or a familie, learne, that hee is a guide and gouernour to such as bee vnder him, and therefore he is bounde so much as in him lyeth, to draw them to the seruice of God, causing them to heare diuine seruice, and to spende the holidayes in diuine exercises, godly and holie. And in no wise are they to allow, that any one in their house haue any publique crime, or other notori-
1. Cor. 5 ous imperfection: as to be a swearer, a blasphemer, a gamster, or an offender in such like trespasses against our Lord and Sauiour.

Of the profite and neceſsitie of prayer.

Cap. 5.

NOwe that I haue alreadie entreated of the order, that ſuch as deſire to liue like good chriſtiãs, ought to keepe both on woorking and holy daies, it reſteth that I entreate of another kinde of dayly exerciſe, very neceſſarie for each one to obtaine this their deſired ende withall: chiefly yet for ſuch as mind to dedicat themſelues more ſincerely to diuine ſeruice. And this is the exerciſe of holy prayer, not onlie verball which is common to each one, and more frequented of all; but alſo heartie prayer, which verie fewe wot of, and ſo conſequentlie verie fewe doe practiſe, beeing neuertheleſſe the more excellent kinde a great deale. And therefore is it to bee noted, that albeit publike praier, to wit, that which is made with the mouth

and voyce, as Common prayer, is a verie profitable thing, instituted, approoued and practised in the Church, yet is not this, but that which wee call praier of the heart, the more worthie and excellent kinde a great deale, and whereof the holy Doctors doe chiefly meane, when they speake of the excellencie of prayer, and the singular fruites which proceede thereof. The which spirituall kinde of prayer, doth so farre passe and goe beyonde the outwarde prayer of the lippes, as doth the soule or spirite in dignitie passe and excell the bodie, yet both necessarie to be vsed. Wherefore such as minde to exercise themselues throughlie in Gods seruice, and to batten and grow strong in spirit, ought not to content themselues onelie with verball prayer, but
1. Cor. 14. (as Saint Paule sayeth) to pray with mouth and minde togither, hauing receyued at Gods hands both the one and the other. Howbeit let vs chiefly
Iohn 4. pray with spirit: for (as our sauiour said to the Samaritan) God is spirit, & those which

which worship him, must in spirit and trueth, worship him. Wherevppon we knowe right well, that the holy Saints of olde time, did exercise themselues most chieflie, and commonly in this kinde of prayer, as hauing by experience prooued, howe much more profite and spirituall comfort, the soule receyueth by this spirituall prayer, then by that of the mouth. This thing also alone declareth sufficiently of what importaunce they deemed this exercise, and howe necessarie for all good Christians, in that they are not afrayed to call the same omnipotent: for so much as beeing made as it ought to bee, wee thereby obtaine euerye thing, like as Christ our Redeemer hath promised, saying: Verylie I saie vnto you, that whatsoeuer that you shall aske by prayer, beleeue it shall be giuen you. 2. Cor. 3. Mat. 21. Mar. 11. Iohn 15.

This prayer wherof we now speake, is a lifting vp of our minde to GOD, which is rather doone with inflamed desires of the heart, then with varietie

of

of outward wordes, and so are we lesse pained therein then in the other: yea, looke howe much the longer we continue in this kinde of exercise, and so much doe wee finde it the more sauourie and fruitfull for our soule, for that each time a man frequenteth this holie exereise, hee still sucketh out newe sappe of graces and spirituall treasure: yea, such as at some tymes the soule dooth (as it were) handle and feele it moste apparantlie. For like as Moyses had his face lightened and made glittering, through his often conuersion with GOD, in such wise as the Children of Israell (according as holie Scripture telleth) coulde not abide to looke vppon him; euen so the soule through perseueraunce in prayer, becommeth more lightened, and illuminated with the new graces it receyueth. We know moreouer, how Christ our Redeemer (as the holie Euangelist Saint Luke reporteth) beeing in prayer, was transfigured, and his face visiblie changed into as beautifull

Exo 34.
2.Cor.3.
Luke 9.
Math.17.
Marke 9.
2.Pet.1.

a brightneſſe as the Sunne, his Garments alſo became as white as ſnowe; euen ſo is the ſoule of man in prayer transfigured, and chaunged into God, and the darkneſſe thereof turned into light; frailetie into force; feare into hope; ſadneſſe into ſolace, with other innumerable commodities that hardlie can bee rehearſed, which tryall teſtifieth to proceede out of this holie prayer.

Sithence then this is for all ſo profitable and neceſſarie an exerciſe, I ſhall ſtretch my ſelfe oute a little the further, to tell thee in what maner thou oughteſt to make it. And firſt ſhall I declare, what ſuch maie doe as bee more ſpirituall, and haue better leyſure, beeing minded to make this exerciſe.

Afterwards will I ſet downe another method, for the ſimple and more buſied ſort, ſuch as want capacitie & leyſure to exerciſe them wholly in this office, that by doing but what they are able

able to doo, they may become partakers of this so fruitfull and necessary an excercise.

The manner how to pray in the spirit, and of the preparation we ought to make before it.

Cap.6.

THIS praier which wee call spiritual, being (as I haue alreadie saide) an eleuation, and lifting vppe of the mind to GOD; Like as the soule may diuerse wayes eleuate it selfe to the knowledge of God: euen so bee there diuerse meditations or considerations, which are called by this name of praier. Neuertheless, I shall here entreate of these onely, that bee moste deuoute, easie, and profitable, and that with such breuitie, as I may conueniently.

First (notwithstanding) am I to aduertise thee of certaine pointes, which must

muſt needs be thought of before thou enter into this kind of exerciſe.

Whereof take this for the firſt, that thou force thy ſelfe (being one that haſt leaſure enough) to haue an houre in the morning, and another in the euening, which thou art to allot and deſtinate to this ſo profitable an exerciſe.

Who ſo could not for all that haue ſo much time as he woulde, ought not to giue ouer and neglect this exerciſe: yea, he rather were to take ſuch houres and time for it, as his buſineſſe mighte beſt aforde him.

Now when thou commeſt to theſe determinate houres, (being ſo thou maieſt haue them in maner aforeſayd) it behoueth thee to prepare thy ſelfe (as the wiſe man ſaith) before praier, to the end thou maiſt haue more attention, deuotion and reuerence, with other partes requiſite, for the better performing of this exerciſe.

Thy prepartion therefore let it be in this manner, when thou commeſt to the time and place perfixed: indeuour

thy

thy selfe to lay aside all other cares and cogitations, which in any wise may impeach thee, weighing well the weight and seriousnesse of this affaire thouart in hande withall. And to the ende thou maiest haue the more attention and reuerence, consider howe when thou art in praier, thou speakest not to the wind, nor to the walles: but standest most assuredly before the face of the liuing God, and that God is there present at thy praiers, listning thy wordes, vewing thy teares, and taking delight in thy deuotion and holy exercise. For albeit he vniuersally assist all his creatures, yet assisteth hee chiefely such as praie to him, according as the sacred scripture witnesseth, saying: *There is no other Nation in the worlde so great, to whome their god is so nigh to, as is our Lorde God, who assisteth vs in all our praiers.* Thinke nowe how great attention and reuerence is requisite, to speak and stand before the presence of so diuine a maiestie: before that most Soueraigne and omnipotent King, before

Deut.4.

that

that infinit beautie, and incomprehensible greatneſſe, if ſo great reſpect bee had in ſpeaking but to a temporall Lorde or King. This conſideration ſhall make thee humble thy ſelfe, and bowe downe to the verie duſt of the earth, and ſtand with feare and trembling before that ſacred ſoueraigntie and dreadfull maieſtie.

With this thought maieſt thou kneele downe in reuerent wiſe, ſaying the Lordes prayer, crauing of GOD briefly forgiueneſſe of thy ſinnes, but thoſe eſpecially wherein thou haſt offended that day; as alſo grace to performe this affaire better then heretofore, and to ſpend that ſmal time to his glorie & the profit of thine own ſoule, ſithence wee are not able without his grace to doe anie good thing. With this affect and minde, maieſt thou ſaie the wordes of the Patriarke Abraham, *Loquar ad Dominum meũ cum ſim puluis & cinis*, I wil ſpeak to my Lord though I be but duſt & aſhes: or other eſpeciall praiers or ſentences, wherein ỹ happily haſt

haſt moſte deuotion, which ſhall all of them ſerue for a preparatiue, to make thee haue better attention, and to ſhut out & exclude al forraigne cogitatiõs. Hauing now in this or like manner got attention, deuotion, and reuerence, fall then in hand with meditation the beſt wayes thou canſt: the which ought in mine opinion to be moſt neceſſarily of the paſſion of Chriſt, as being a thing verie acceptable to him, and of great deuotion and profit for our ſouls, ſith this our ſauiour his paſſion is no other thing then an epilogue and recapitulation of his whole life and doctrine, and an abreuiate and ſhort word wherein it pleaſed him to teach vs the ſumme of all wiſedome, and the perfection of the Goſpell: wherefore for thy better and more orderlie proceeding in this, thou maeiſt deuide the points of the pasſion by the dayes of the weeke in manner following.

Medita-

Meditations of the blessed passion of our Saviour, for euerie day in the weeke especially on mornings.

Cap. 25.

THE meditations which I thinke moste profitable for thee to exercise thy self most in, especiallie on mornings, are to bee of the pasion of Christ, which thou maiest dispose in this order.

Munday.

ON munday morning at thine houre of exercise, thou maist first thinke on the last supper of our Lord & Saiiour, wherein (amongst other things) thou art to meditate conformably the storie of the Gospell: call chiefely to minde these three points, to wit, that moste profound humilitie, wherewith he washed his disciples feete, the institution of the moste holy sacrament, the moste fugred speeches hee lastlie preached

John 13.
Mat. 26.
Mar. 14.
Luke 22.

ched vnto them.

About the first, consider that humilitie (inough to astonish a man) wherewith that moste high and puissaunt Prince, (into whose handes his eternall father had giuen the rule of all things) bowed himselfe to wash and clense his Disciples feete, and amongst the reste, those filthie feete of Iudas the traitor, neither yet did his puissaunce, nor his wisdome, nor his holinesse, nor his greatnesse, (each being incomprehensible,) let him to do this so base a work, that we shoulde follow the example, that hee lefte vs therein, not onely to humble our selues to our betters, but but to our equals and inferiors.

Iohn 13.

Touching the second point, consider that most feruent loue our sweete redeemer bare vs, to the end whereby he (being now to depart from vs) instituted this holy Sacrament, to remaine in his church for a perpetuall memory of his passion, for so saith saint Paule, *As often as you shall eate this bread, and drinke of this cuppe, you shew the Lords death*

1. Cor. 2

death till he come. And like as he could not leaue vs anie gift more precious then this, so ought we not to seeke or desire any other then this: disposing our selues eftsoones to receaue this holie sacrament, that beeing eftsoones vnited to him, we bee made partakers of the inestimable fruits, which are by meanes thereof imparted to vs.

Concerning the third, amongst the other words of that long and most loftie Sermon he made to his disciples, take for thee, that his newe precept of charity, so highly commended of him, wherin he said, ỳ his disciples should be discerned: and withall, note the patience thou must haue in thy manifold tribulations and persecutions, which thou must needs suffer in this world, wherewith the Soule is cleansed, and obtaineth great and vnspeakable grace. Io.13.14. 15.16.

Tuesdaie.

THou maist on Tuesdaie meditate three other points, wherof let the Mar.26. Mar.14. Luk.22.

firſt be of our Lords praier, which hee made three times in the garden of Gethſemane. Behold here the anguiſh, anxietie that ſacred ſoule of his felte, which he himſelfe ſaid, was ſorrowfull and heauie to death, that is to ſay, that the ſorrowe hee felt was enough to procure his death, and note the remedy we muſt fly to, when we hap to bee thus afflicted and made heauie, which is a zeal & perſeuerance in praier, as he vſed three times, praying ſo much the longer, as his affliction encreaſed and grewe more grieuous, through the vehement apprehenſion he had of his future torments nowe at hande, which made him ſweat drops of blood. Take therefore this refuge of praier in all thy tribulations, as Saint Iames dooth alſo admoniſh thee, and ſeeke not after anie other faithleſſe and vaine remedies.

Mat. 26.

Luke. 22.

Iam. 5.

The ſecond point for this day is our Sauiours impriſonment, whereunto he willingly offered himſelfe, to looſe thereby the Giues and Fetters of our follies

follies. Here maiest thou waigh that insuperable patience, wherewith hee willinglie consented to bee bound, iniured and stricken with diuers blowes and buffets, without anie mone making or resistaunce, yea he found fault with Peter, who did what hee coulde to defend him, saying. *The cuppe that my Father hath giuen me, wilt thou not that I drincke it?* The vertue and meaning whereof thou oughtest to marke well, and laie vppe in the treasure of thy heart, therewith to relieue and defende thy selfe, in all thy griefes and persecutions; for whencesoeuer they come, whether of the world or the Diuell, all is the cup which thine euerlasting father giueth thee, for the welfare of thy soule. Esay. 53. 1. Pet. 2. Iohn. 18.

Thou muste also meditate the three pointes, howe the faithfullest Maister that euer was, being abandoned and forsaken of all his Disciples, and accompanied onelie with those cruell officers; was ledde to the houses of those sacrilegious priests, Annas Mat. 26. Mar. 14. Luk. 22. Iohn. 18.

and *Caiphas*, where they begunne a newe to refresh their villaynous outrages, their hawkings and spittings, their blowes and buffets, their mockes and mowes, with other their greeuous vexations, wherewith hee passed ouer all that night, abiding euerie thing with incomparable patience, that thou in like case shouldest endeuour thy selfe to imitate him.

Wednesday.

ON wednesday, meditate the ignominious progresse and wearisome iourney, our sauiour made on the morrow, being conducted from one Iudge to another, and pause a while in each of their houses, to weigh the woordes hee spake, and the iniuries that were done him, but chiefly call to minde those wordes he answered Pilate withall, asking him if he were a king, which were these, *My kingdome is not of this worlde.* Which if thou chewe and ruminate well, will let thee knowe the

Ioh. 18.9

blind-

blindnesse of worldly men, who with so great care and care desire to reigne, and to enioy the prosperitie, pleasures and pomps of this world (whereof the true and onely king confesseth in these woordes, that his kingdome consisteth not) that thou shouldest thereby frame thy selfe to contemne the world, which hee so little regarded. And learne to liue like a Pilgrime and stranger therein, making no account of the pompes, riches and credite thereof, which be so vaine and transitorie. Concerning the scornes likewise done to him in Herodes house, that vniust Iudge, who to make him bee mocked, caused him to put on that white fooles coate, and thus hauing fooled and dolted him, sent him afterwardes backe againe to Pilate, in the which voyage hee suffered such paines and spiteful reproches, as thou well maiest thinke of. Learne heere to holde thy peace when thou art despised, mocked, or otherwise curiously questioned: thou maiest see likewise

Heb. 11.

1. Pet. 2.

Luke 23.

what paines and trauaile thou maiest prepare thy selfe to take, (when neede shall require for his sake) and thy neighbours, sithence hee hath thus both for thee, and all their sakes made so many wearisome iourneys.

Thursday.

ON Thursday meditate first, the cruell scourging of the son of God in Pilates house, who weeping thereby to appease the rage and furie of the Iewes, caused him to be whipped and beaten most bitterly. Behold then how they pull off his clothes, and strip him naked, who adorneth the fields with all their beautie; and how they bind those hands to the piller, which created earth the heauens, and being thus naked and fast tied, how the cruell executioners begin then with might and maine, to lay on that virginall flesh, fleaing the tender skin of the immaculate Lamb, and causing that most sacred blood to flow and spin out of all the parts of his body: yea in such sort

Mat. 27. Mar. 15. Ioh. 19.

was that moſt daintie and beautifull fleſh ſcoane and wounded, and thereby was rightly fulfilled the prophecie of Eſai: ſaying, *We reputed him as plagued and as one ſmitten of God and humbled.* Eſa. 53.

In the midſt of all theſe grieſly griefes, the moſt innocent Lambe ſtood dumb and quiet: without mouing or making anie reſiſtance at all; ſithe he was not ſo ſtraightly faſtned to the pillar with hempen cordes, as with heauenlie charitie, and the feruent loue hee bare vs, which knitte his diuine heart with farre more ſtronger bandes then were the other. Eſays 3. Mat. 26. Act. 8.

For the ſecond point, meditate how the tyrannous officers, being nowe tyred with beating him, albeit hee not ſo with ſuffering for vs; they then vnlooſed him from the pillar, and without giuing him anie other ſuccour or ſolace, let him ſeeke his Garmentes, throwen here and there about the Palace. Which hauing at length with much a doe found out, and put vppon him, they ſtraightway ſtrip him a new;

to put on that old purple coate, where with they openly skorne and make him their laughing-stocke: and anone crown him most cruelly with a crown of sharpe and pricking thornes. If thou vewe and consider all this with deuout actions, it cannot bee but it must prouoke thee to loue that sauiour, who for thy welfare onely vouchsafed to endure so fell torments, & make thee also to feare for thy sinnes, and vtterly to abhor thy lasciuiousnes, thy pleasures, pomps and superfluous pamperings of the flesh, with the which thou hast so highly offended God, and for the which he hath in this wise so painfully satisfied. For if a King sonnes be afraid, when hee seeth but a contemptible bondslaue beaten in his presence: how shall not the most abhominable bondslaue feare and quake againe, seeing the Sonne of God so cruelly handled for his offences? If others sinnes bee paide thus dearely for, what paiment shall he haue that shall be punished for his owne?

Math. 27. Ioh. 19, Marke 15.

Esay. 53. 1. Peter 2.

Lastly

Lastly thou maiest meditate this daie, how our sauiour standing in this wise crowned, wounded and mocked, Pilate commãded him to be brought forth, for ỹ whole assemblie of people to look vpon, to try whether he might this waies mollifie their obstinate and stonie harts: and thereupon said, *Ecce homo*, Loe here the man. Faile not thou therefore with the eyes of thy soule, to take an aduised viewe of this most ruefull spectacle, beholding the hue and vglie shape he caried, who is the brightnes of his eternall fathers glorie. And that to restore what thou haddest lost through thine offences. Behold how he standeth in the midst of such an assemblie, fraught full of shame and sorrowe, clad in that fooles coate so ilfauoured an attire: with the crowne of thornes enuironing his sacred head; the reede in his tied hands in lue of a scepter, that hard corde about his tender necke, his Diuine visage all puft vp and sweld with the blowes and stripes he hath receaued, and

Iohn 19.

Mat. 15, Mat. 27, Ioh 61.

and abhominablie disfigured with filthie blood and spittle, yea from top to toe, no one spot free from wounds: neither was this enough to soften those flintie hearts.

Fryday.

Ioh.19. ON Fryday meditate, how our Sauiour accepting the most wrongfull sentence pronounced against him, caried the crosse himselfe on his back, whereon he was presently after to bee crucified, for so had those his cruell enimies appointed, that therby his torments & reprochfull ignominies might euery wayes growe greater. Now sithence our Lorde and sauiour beareth thus vpon his shoulders all thine iniquities, enforce thy selfe to yeeld him thanks for this so singular a benefit, and to helpe him (like another *Cyreneus*)
Mat.27. Mar.15. Luk.23. to carrie his crosse, in imitating his example, and see thou keepe these deuout women company that followed him, to whome hee saide, howe they were rather to weepe ouer themselues,

and

and their children, *For if he doe these things in greene wood, what shall be done in the drie?* The which wordes thou oughtest to applie to thy selfe, in being carefull not to be like a peece of crabbed wood, barren and fruitlesse in thy life, but to force thy selfe euery day to bring foorth fruite of good woorkes, though it be with labor and paine, for if thou beare him compaine in this life in his grieues, thou shalt (according as Saint Paule promiseth) bee a companion with him in the other life, in his ioyes and vnspeakable consolations. Luk. 23.

Meditate secondly, how those vnmercifull tormentors, so soone as they were now com to the mount of *Caluari*, stript forthwith in cruell wise that louing Lamb, tearing his skinne to his excessiue griefe, being through the greene woundes festered to his Garments, and afterwards stretcht him out vppon that hard bedde of the crosse, which the worlde had prepared for him, and so with outstretched armes of his abundaunt charitie offered hee him-

himselfe vp to his euerlasting father, as a true and liuely sacrifice for the sinnes of the whole world. And thus his hands and most holie feete being with sharpe nailes fastned to the crosse, they hoist him vp on high, hanging most pitifully thereon. Weigh here diligentlie, what griping griefs his most rufull virgin mother suffered, hearing the strokes of the hammer wherewithall they crucified him, and seeing him afterwards hoisted so vp, vpō that hard crosse with such opprobrius, shame, and infinite paines and torments.

Now then behould a while with the eies of thy soule, this thy sauiour thus hanging, nayled vpon the crosse, and gather vppon this holesome tree the fruit of life, it plentifully affordeth it to thee: for here is alwaies forth-comming the supply for all thy needes: the salue for all thy sores, the satisfaction for all thy sinnes: and herein maiest thou (as in a glasse) plainely perceaue all thy wants and imperfections, sith this is a muche more beautifull and bright

bright glasse then those were, that god commanded to be set in the Temples for the Priests to looke them in, at such time as they were to minister, for that the godly soule, which shall attentiuely admire it selfe in this mirrour, may soone espy, and easily finde out all her faults and follies whatsoeuer: That nakednesse and extreame pouertie wee see vpon the crosse, vtterly ouerthroweth all our pompes and superfluous decking: that crowne of thornes condemneth our pride and ambition: the gaule and vineger which was giuen him to drincke, cryeth out against our gourmandise & disordinate drinking; those weeping withered eyes, accuse the loosenesse and lacke of modesty in ours: those outstretched armes redy to embrace both frends and foes, finde fault with our rancor and reuenge: that moste sacred bodie wounded all ouer from top to toe: argueth (and that seuerely) the lasciuiousnesse and sensuall appetite of ours. Exo. 38.

Thus

Thus seest thou, how all the staines and sinfull spots of thy whole life, doo manifestlie appeare in this vnstayned mirror full of all perfection.

Thirdly if thou haue any spare time left, thou maist meditate the other egregious and notable thinges, which happened about our Sauiours death: but chiefly those seuen speeches he vttered being vpon the crosse, for in the first (*Father forgiue them, for they know not what they doo*) Is charitie towards our foes highly commended. In the second (*Verily I say vnto thee, that this day, shalt thou bee with mee in paradise*): is mercy toward sinners, in soueraigne wise sette out, In the third (*Beholde thy sonne, beholde thy mother*) a pietie and zeale towards parents. In the fourth (*I thirst*) a feruent desire of our neighbours welfare. In the fift (*My God my God why hast thou forsaken me,*) an humble praier in tribulation. In the sixt (*It is accomplished*) a perseuering in obedience till the end. In the seuenth (*Father I commend my spirit into thy handes*) a perfect

Luk. 23.
Luk. 23.
Ioh. 19.
Ioh. 19.
Mat. 27.
Mar. 15.
Psal. 21.
Ioh. 19.
Luk. 23.

perfect and entire resignation into the hands of God, which is the period and summe of all our perfection.

Saturday.

ON Saturday, meditate the piercing of our Sauiours side with that cruel speare, to the incomparable griefe and heart breake of his mother. And pause here a while, to behold both this & other his infinit & most precious woũds sithence these are to be thy refuge, thy phisick and chiefe consolation. In the old law we read, how God commãded certain cities to be assigned in the land of promise, wherto such as had cõmitted any offence, might securely make their refuge: but now in ỹ law of grace, there is none so secure a refuge, as is ỹ harboring in these most sweet woũds where to sinners may flie a great deale more securely, to eschue the perils and persecutions of this worlde, then they could do in olde time to their assigned cities. And herein shall that wound in our sauiours side chiefly helpe thee, fi-

Ioh. 19.

Deut. 19.

gured by the window which god commanded Noe to make in the ſide of the Arke, by the which, all the beaſts that ſhuld ſcape the flood, were to enter in: euen ſo now, al ſuch as find themſelues endangered in the terrible ſourges of this tẽpeſtuous world, if ſo they couet to ſcape drowning; let them haue recourſe to thoſe moſt ſacred ſores, and wide wounds: let them enter at this open window, and therein ſhall they be moſt ſecure, and finde themſelues in true peace and tranquilitie.

Mat.27. Mar.16. Luk.23. Ioh.19.

Meditate afterwards, with how great deuotion, the Redeemer of the worlde was taken down from the croſſe & laid on ẏ earth before his louers & friends, who with a right rufull countenance faſtned their eies vpõ him. Think here what ſtreams of teares his beloued diſciple Saint Iohn, the bleſſed Magdalen (with the other godly women) plentifully poured out vpon him: behold and ponder well, with what zeale and feruency, both they, and the two worthy men Ioſeph & Nicodemus, annointed

and

and wrapt him in his winding sheet, & afterwards bare and laid him in the sepulchre which was in the garden, and endeuour thou to clense thy heart thoroughly from al corrupti on of sin, from al filth of fond desires & euill thoughts, ẏ so thou maist (as in a new sepulchre) lay vp therein this most precious treasure. And see thou faile not this day, to beare patt with this woful company in their intire griefe and sorrow, wailing with them, and taking compassion of their griefs; that ẏ afterwards maist participate of their ioies in ẏ resurrection.

Sunday.

ON Sunday, meditate the ioyes of our Sauiours ioyfull resurrection, wherin cõsider these three points. First our redeemer, hauing now perfected the worke of our redemption, & ouercome our sinful death with his most sacred death, the third day his most happie soul reentring, & remitting it self to his blessed body, he becam most beautiful, bright, glittring, impassible & immortal, albeit before he was disfigured with ẏ blowes & torments of his passion

Learne thou hereby not to faint, or to be discouraged when thou art persecuted, tempted & afflicted; but with faith to expect the good Lorde his houre, who (after a tempest) sendeth faire weather, after troubles, quietnes, and vseth, according to the proportion of tribulations to visit afterwards with ioy and consolations.

Psal. 93.

The second point thou maist meditate vpon this day, is ỹ singular cõfort those deuout Maries receiued, when they sawe their beloued master, whom (euen now) they sought to annoint as dead, & now find thus glorious and reuiued againe: consider especially, the tender heart of that vertuous woman Mary Magdalen, being wholly melted and dissolued into teares, through the zealous loue she bare our sauiour, and therfore wold not depart, but stood still at the sepulchre, till such times as she did seeke, and seeking find her Lord, to receiue comfort of him, whom she so heartily longed for. Wherein thou maiest note and marke well, howe our Lord

Lord appeared, first to her that loued him most, that persecured most, and that sought him most, to the end thou mayest learne and knowe hereby, that then the same Lorde will appeare and comfort thee, when with like teares, loue and diligence (as she did) thou shalt enquire and seeke after him. Mar. 16. Ioh 20.

Thou mayest (in like manner) meditate the thirde point (hauing spare time) howe this most desired maister, appeared to his Disciples, whom (after his resurrection) he eftsoones visited, comforted, and confirmed in their fayth: but chiefly ponder the sweete speaches, hee vsed to those hee went in cõpanie with to Emmaus, who with great griefe were talking of his passion; whome hee did afterwardes exceedingly comfort and enflame, and shewed himself vnto them in the breaking of bread. Whereby thou maiest gather, that if thy conuersation and talke bee such as theirs was, to wit (of Christes passion:) thou shalt not lacke his presence and companie, and shalt Mar. 16. Luke 24.

be illuminated better to know & loue him: and this chiefly, in the breaking of the bread, that is, in the sacrament of the Lords supper.

Thou maist likewise (at some other time) meditate on this day, his holie and miraculous ascention, how fourtie dayes beeing nowe past ouer since his Resurrection: in which time he appeared eftsoones to his disciples, reioicing, comforting, and teaching them what they ought to doe, the fortieth day hee lastly appeared to them being at table, and found fault with their incredulitie, and afterwardes hauing sufficiently informed thē how they ought to preach, he & they went togither to the mount Oliuet, whence that most worthie and glorious triumpher, hauing now blessed and bid them all farewell, mounted vp in all their sights to heauen, carying with him the rich spoyles of the holie Saintes, who with the troopes of Angels, gaue laudes and prayses to him, singing with vnspeakable ioy and exaltation to him, and thus was hee

in

in this so solemne a triumph and reioycing, receyued into heauen, where he sitteth on the right hande of his Almightie father.

Consider here, howe it pleased our sweete Lord, to ascend into heauen, in the presence of those that truly loued him, to the end they should both with their eies & spirit follow him, & desire to ascend with him, knowing right wel in what a solitarines they were after to remaine for lack of his presence, which folowing & lōging after him, auaileth much for the obtaining of his diuine grace. Eliseus desired his master Elias (as holie Scripture telleth) to giue him his spirit, after he was departed from him, to whom Elias made this answer: *If thou see me, when I shall be taken away from thee, it shalbe done that thou requirest mee, otherwise not.* Euen so, nowe they shall haue Christs spirite with them, that shall see and associate him with their spirit, & such, whō the loue they beare to Christ, shall make feele his absence, and continually to desire 4. Reg. 2

and sigh in heart for his diuine presence.

Meditate also the great ioy, wherewith (as Saint Luke the Euangelist
Luk. 24. telleth) they returned backe againe to Ierusalem, receyuing greater contentation through the ioy which hee was gone to, whom they so deare lie loued, then sorrow through the solitarinesse wherewith they found themselues enuironed. For such is the nature of true loue, as it contenteth it selfe much better with the well dooing of those it loueth, then with her owne priuate and peculiar profite. And thus oughtest thou to procure what toucheth the honour and seruice of Christ, before thine owne peculiar commoditie.

These bee the meditations which thou mayest make on mornings each day in the Weeke, and wherein for the better performing of the same, and with more feruour in the soule, it were good that thou diddest perfectly knowe the Historie, or reade it in the last Chapters of the Euangelists:

it

it ſhall alſo behooue thee, to put in vre and practiſe, the precepts that followe in the next Chapter, and when thou haſt thus exerciſed thy ſelfe in theſe Meditations one houre or a halfe, little more or leſſe, giue God thankes with all thine heart in the beſt manner thou canſt, for all the things it hath pleaſed him to do and ſuffer by thee, and craue withall, that he will vouchſafe to make thee partaker of all the fruites of his paſsion and redemption, as alſo to impart his other graces to thee, which thou ſhalt finde thy ſelfe to ſtande in moſte neede of: pray likewiſe for his true Church, and ſuch as thou art bounde to remember, or that haue commended themſelues to thy deuotions, and for all ſuch other neceſſities as occaſions may moſt require, and thus maieſt thou herewith finiſh this thine exercise.

Certaine

Certaine particuler aduertisements, touching the meditations cõtained in the former Chapter.

Cap. 8.

TO the end thou maiest with more fruit and spirituall aduauncement, make the meditations mentioned in the former Chapter: it behoueth thee to obserue therein these fewe aduises following.

First, concerning these points of the passion, whereon thou art to meditate, thou must vnderstand, that they are in such wise to be meditated; as though they happened euen in that instant before thine eyes, in the selfe same place where thou art, or within thy soule, or (otherwise) imagining thou wert in the very places, where such thinges happened, happely this waies thou feelest better deuotion.

Secondly, thou must force thy selfe, to drawe some doctrine and spirituall fruit

fruit out of the things thou meditateſt as for example, to note in euery paſſage, ouer and aboue that is alreadie ſayd, theſe foure points: firſt what he is that ſuffered: ſecondly what hee ſuffered: thirdly in what maner hee ſuffered: and laſtly for whom he ſuffered.

Foure notable points to bee cõſidered.

Out of the firſt, thou maiſt gather what immeaſurable loue ỹ oweſt to ſo louing a Lord, who being god almighty, and of infinite maieſty, hath vouchſafed to ſuffer ſuch great torments and iniuries for thee ſo vile and abhominable a bondſlaue: ſithens if anorher man, were he neuer ſo abiect, had ſuffered the like or much leſſe for thee: thou wouldſt loue him with all thy heart, & paine thy ſelfe to be gratefull to him.

1. Who it is that ſuffered.

Out of the ſecõd point, thou maiſt gather matter of great compaſſiõ, weighing thy ſauior, thus fraught with exceſſiue griefes alone, perſecuted, blaſphemed on euery ſide, & from top to toe al wholy wounded: ſo that if thou ſaweſt a brute beaſt ſuffer the like thy hart would melt again with pitty and compaſsion.

2. What thing he ſuffered.

Out

3. In what maner he suffered.

Out of the third point, thou maiest gather maruelous examples to imitate him in: learne first to bee humble and lowly, pondering that his botomlesse humilitie, wherewith hee humbled himselfe, euen vnto the death: learne to bee patient, considering that inuisible patience, wherewith hee endured such torments and villanous spites without making any resistaunce or lamentation: learne to loue pouerty, seeing him so extreame poore, hanging naked vppon the crosse, and buried afterwards in another mans sepulchre, as also (al his life time) hauing nothing of his owne, nor where to rest his head. Learn to loue thine enimies, seing with how great charitie he praied for those that crucified him: learn to be constant and perseuerant in such good workes as thou takest in hand, and not to giue them ouer for any toiles or crosse encounters, considering the firme constancie of Christ, wherewith amongst so many toils, contradictions, and torments, he perseuerd vntill death, and there-

Mat. 8.

therewith finished the worke of our redemption. Finally out of this point if thou canst consider it at leasure, thou maist learne innumerable vertues, and most worthy examples, which shine forth in euery passage of his passion.

Out of the fourth, thou maist gather a great and generall charity towardes all men, and to despise none, seeme he neuer so vile and contemptible: considering, that our Lorde hath spilte his most pretious bloud for him, and for al men in the world, neither is there any so wicked & lewd a wretch, for whom alone, (if neede had bene) he woulde not haue suffered all the torments hee suffred: learne thou therfore, seeing his infinit charitie towards all men, to loue all men, and to make accompt of all men: learne besides to detest sinne aboue all things, remembring how that was the occasion of our Lordes moste cruell death and passion. 4. For whom he suffered.

Thirdly, thou must vnderstand, concerning the foresaid meditations, that if at any time it so happened, that in such

ſuch points as be ſet down to meditate vpon, thou happely foundſt in the firſt or ſecond of them good deuotion: therein maieſt thou ſtay ſo long as thy deuotion ſhall laſte: not coueting to paſſe ouer to the other points remaining behinde in that meditation, for if thou chaunce to leaue ſome vntouched for that time, thou maiſt another daye ſupplie that want. In like manner mean I, if through any vrgent affaires thou ſhouldſt ſometime omit thine exercise, or appointed hower, that then thou force thy ſelfe to ſupply that want with a new houre, & if not on the ſame yet on ſome other daie.

Deuotion to be cheriſhed.

Fourthly, thou muſt procure by all meanes, to cheriſh and intertaine thy deuotion and godly purpoſes, with other good guiftes (whatſoeuer) thou mighteſt happely haue receaued in time of praier: and this ſhalt thou doo by indeuoring thee to goe, as retyred and gathered in the daye time as thou maiſt, calling to mind eftſoones what thou erſt did meditate and receaue, eſpecially

pecially when thou heareſt the clocke ſtrike or otherwiſe as thou maiſt.

Now if on the otherſide it ſo chaunced, thou wert diſquieted with diuerſe forraine thoughts (as it eftſoones happeneth) and thereby ſhoulde remaine without any deuotion or taſte in thy praier: yet oughteſt thou not for al this to giue ouer thine exerciſe, vntill thy time bee fully finiſhed, ſithens many times, yea moſt commonly it falleth ſo out, that one findeth himſelfe colde, and without taſte or tallage in the beginning, & afterwards (through perſeuerance in his praier) gathereth heate, and findeth good deuotion, yea when it ſo chaunced, that thou ſhouldſt not finde any taſte or ſauour at all, in the whole time of all thy prayer: neither yet ought this to diſmay or make thee quaile, but rather beleeue aſſuredly, that ſuch is the Lord his good pleaſure at that time thereby to try, and exerciſe thy patience, thy loyalty and perſeueraunce, like as hee dealt with the woman of Canaan, whome albeit hee

A document worthy great obſeruation.

Mat. 15.

seemed at the first to make none accompt of, yet did he afterwardes most abundantly comfort her, honour her, and grant her her desire: well, therfore maist thou assure thy selfe, that looke how much more patiently thou beareſt this drouth and barrennes of thy soule, so much fruits hath thy soule accumulated, and heaped vp. Thinke moreouer, that albeit thou haste not founde that deuotion, and attention thou wisheſt for, yet hath our Lorde shewed himselfe fauorable & friendly to thee, in suffering thee to remaine so long time in his presence: and so no doubt, but the time in this manner is much more fruitfully imployed, then in such other works, as may seeme far better to thee, if thou find no better deuotion at one time, well maieſt thou hope (in Gods mercie) that it shall please him at another time to comfort thee so plenteously, that thy former wants shall thereby bee more then sufficiently rewarded. And beleeue this assuredly, that how much the more thou shalt perseuer in

this

exercise; so much the more profit and pleasure shalt thou finde thereby, besides other maruellous gifts which are not knowne, nor perceiued at the first.

Neuertheleſſe, for that by reason of this desire, (being common and naturall to each one, to couet and tast some deuotion in their prayers:) diuers are wont in seeking by force and violence to wrest it out, and do therein greatly amisse, as by that meanes oppressing their vnderstanding, and dulling their affect and will.

Fiftly, it is meete to aduertise thee heerein, that in the passages of the passion, or any such other holy examples, thou shalt meditate vpon; thou content thee with a simple and quiet speculation, of such points as thou thinkest on, and with that affection & tast God shall vouchsafe to bestowe vpon thee, without forcing thine vnderstanding or imagination, to speculate and imagine things more plainely, ne yet thy will to feele and tast the same: by wringing out affections and tears with violence:

Violence in meditation greatly hurtful.

violence: for these immoderate excesses both on the one side, and likewise on the other, are woont rather to hinder then helpe deuotion: hurting the hed with that inordinat toile: And when the violence of this part affectiue is once past; the will dooth remaine then more colde and without taste. Make thy Meditation therefore with quietnesse and peace, waiting with patient silence, what our Lorde shall worke in thee: and holding thy selfe contented therewith as is aforesaide.

Finallye (to aduertise thee in euerie thing) knowe this by the way: that if thou finde paine and disquietnesse in kneeling (for so must thou needes dispose thy selfe in the beginning) then mayest thou rise vp and stande, sitte, or walke: as thou thinkest most meet, for obtaining that quietnesse and rest thou desirest in thy soule.

Meditati-

Meditations to be made on Euenings, or a new weeke.

Cap. 9.

TO the ende that such as bee better instructed, and haue more oportunity and leisure to giue thēselues to prayer, may haue more large scope & ample matter to exercise themselues in; I haue thought good to set downe other meditations here, which may bee vsed on euenings; meaning to refreshe and feed the soule, each day morning and euening, as thy bodie each daie dooth not want those two repasts. As for others which are busied, and cannot intend to take this refection and exercise each day so oft, they may one week vse one part of these meditations, and another week the other. Neuertheless, such as I now intreat of, be most fit for yong beginners, wherein they ought certein weeks to exercise themselues, before they proceed further to ỹ meditation of the passion of our Lord and

Saviour, for that true contrition of our sinnes, knowledge of our selues, & the feare and reuerence-towardes GOD (which are gathered out of these meditations) helpe greatly for proceeding afterwardes with more profite and auaile, to the meditations of the passion.

Hauing therefore certaine howers allotted to these present meditations, whether it be at morning or euening, and obseruing the aforesaid aduertisements, such as shall serue most fitly for this purpose: then mayest thou meditate according to the method following.

Monday, 2. Med.

The sins of our former life.

ON Monday, let thy Meditation be of all the sins that thou hast committed during thy whole life time, and this shalt thou doo in manner following. Standing in the place of meditation with great lowlinesse and shame, thine eies fixed on the earth, and head bowed

bowed downe to the ground-warde, like as a theefe ſhould ſtande before a Iudge, that hadde taken him with the maner; thus ſhalt thou begin to weigh with bitterneſſe of thy ſoule, all thy yeares and time miſpent, wherin thou haſt committed ſo many and monſterous crimes: which thou mayeſt reduce to memorie, by running ouer the ten Commaundementes, the deadlie ſinnes, the ſences, powers, and all the parts of the bodie, by euery one wherof thou mayeſt finde thee guiltie of innumerable offences, cõmitted againſt that God, whom thou ſo greatly oughteſt to haue dreaded and reuerenced, for his Maieſty and infinite power, and ſo ſingulerly haue loued for the great and continuall benefits he hath beſtowed vpon thee.

Secondly, thinke how greatly this Lord thy God deteſteth ſinne; ſeeing he hath ſo rigorouſlie puniſhed it from the beginning of the World, with the waters of that vniuerſal floud, with fire from heauen, wherewith he puniſhed Gen. 7

that horrible vice of those fiue Cities,
Gen. 19 besides other his dreadfull scourges, wherewith hee hath eftsoones chastised the world for the sinne of man: and lastlie, for our sinnes vouchsafed himselfe to die, that by this meanes they might be punished sufficiently.

Thirdly consider, how with euerie sin, thou hast doone asmuch as in thee
Heb. 6. lay, to crucifie him again. Out of these considerations thou mayest easilie gather, the enormitie of these offences: how intollerable thy ingratitude hath beene, and how great tormentes thou hast deserued, and yet deseruest to suf-
Gen. 3. fer. Our first father Adam did eat but of one onely tree, contrary to Gods commaundement, and well doo wee wot, how seuerely his sin hath byn punished, both in him and vs; what pu-
Rom. 5 nishment then deserueth he, that hath transgressed so many commaundementes, and that so many times.

Hereby mayest thou know, the infinite clemencie of God towards thee, seeing he might so many times, so iust-

lie

lie haue throwne thee down headlong into Hel, as he hath doone others, and yet hath not doone so to thee; but forborne thee, and preserued thee from sundrie and manifolde daungers, especiallie from the deuill, whose will thou fulfilledst in sinning, and both woulde and coulde haue haled thee to hel, had not his mighty hande defended thee? Finally, hee hath giuen thee manye good inspirations, and inuited thee to repentance, besides many more great benefites bestowed on thee, which no father would haue done to a most tenderly beloued sonne:

Beeing then stirred vppe with such like considerations, and mooued with true compunction of heart, reputing thy selfe, a most abhominable Caytife: prostrate thy selfe (filled with shame and confusion) at our Sauiours feete, as did that publike sinner ỹ blessed Magdalen, & with great sorrow & humblenes, pray him to pardon thee those infinit sins & abhominatiõs thou hast cõmitted, purposing fully for the Luk.7. Ioh.12. Mar.14. Mat.26.

past, earnestly to repent and to leade a new life in time to come.

And heere note, that when thou vnbethinkest thee of thy former sinnes, it shall not be needfull or conuenient, to stande vppon such particularities, as might procure alteration in thy flesh, which often happeneth in carnall sinners: but generallie to consider, howe often thou hast committed these carnallities and beastlinesses, through thy whole life, beeing sorrowfull for them in general, without staying to discours any particular manner or circumstãce in such crimes, for thereby doo commonlie ensue verie daungerous alterations.

Tuesday, 2. Med.

ON Tuesday meditate thy present faultes, and such wicked inclinations as thou now findest in thee, which dailie cause thee to commit diuers disorders, and weigh withall, the manifold miseries this present life is subiect vnto;

vnto; that ſo, what by the former meditation, knowing thy life paſt fraught full of filth and ſin, and ſeeing the ſundrie ſtaines thou art now preſently defiled with; thereby thou mayeſt humble thy ſelfe, and force thee to amende ſuch faults as thou findeſt in thee, and (withall) begin to hate this life ſo full of calamities and daungers, wherin for thy better and more orderlie proceeding, conſider theſe three pointes following.

1. Examine firſt the ſundry imperfections, which thou preſently findeſt in thee, how firſt thou lackeſt a pure & right intent in moſt of thy actions, doing them for the worlde, or for ſome worldly intereſt, where (indeed) thou oughteſt to doe them purely for God. Thou mayſt finde likewiſe thine inclinations to be diſordered, being wholy bent to the vaine and tranſitory things of this worlde. The like diſorder ſhalt thou finde and perceiue in all thy ſences, thoughts, wordes and works, ſeeing there is no true vertue to be found

in

in thee, which by the examination thereof, thou shalt well perceiue. As first, for Charitie, which thou wantest, as also Humilitie, Patience, Chastitie, Temperance, and so through all the rest; about the which thou maist discourse particularlie, howe often thou vsest to offend in each one, falling into such vices as be opposite, and contrarie to the said vertues.

Secondly, consider howe smally thou hast profited, since it pleased God to helpe thee with his grace, and giue thee these good motions and purposes: to amende thy life, and howe manie times thou hast left such works vndone, as thou purposedst to doe, and howe often thou hast falne in relapse of thy former follies, which thou determinest in anie wise to abstaine from.

Thinke withall, howe much better others haue behaued themselues in this time, and profited more in vertue then thou hast done. And heere oughtest thou to purpose firmely, to

imitate

imitate them, and to seeke newe remedies and meanes of amendment, humblie crauing grace of God to execute the same.

Thirdly, weigh what small affection thou oughtest to beare towardes this wicked worlde and present life, fraught full of such paines and grieuous miseries, and wherein no true facietie or contentation is to bee founde: yea, (that which is woorst of all) wherein are so manie rockes to reele agaynst, and so infinite occasions to offende that souereigne Lorde, who so woorthily deserueth to be honoured, loued, and most dutifully obeyed.

Wednesday. 2. Med.

ON Wednesday, thy Meditation may bee of death, a thing greatlie profitable to eschewe sinne. And this muste thou meditate, euen as though that houre were now arriued, imagining therefore it is so, and how thou art nowe come to that latter time of

of so great griefe and frightingfeare, discourse vpon these articles folowing.

First, how in that houre, there is a separation and diuorce to be made, betwixt the soule and bodie, by meanes whereof, the soule shall not onely bee separate from the bodie, but also from all thinges it loued in this life, and how thou must needes leaue heere behinde thee, wife, riches, kinsfolks, and al thy other deare friends; with eache other thing be it neuer so well beloued, neyther shalt thou carrie any thing awaie with thee, but onely the good and euil works thou hast wrought in this world.

Iob. 1
1. Tim. 6
Eccles. 5

Concerning secondly what we suffer in this sundering of our soules and bodies: the agonies, temptations, and frightes, the vision of deuils, which in dreadfull and terrible shew appear before vs, the perils that pinch the soule on euery side, the anxietie it receiueth, imagining what shall become both of it selfe, and of the withered and consumed body. Thirdly, thinke howe thy soule thus parting from thy body with in-

ineſtimable greeſe, the body ſhal then be buried, and yeeld it food to worms; neither ſhall any one iot of riches reſt with it: but onely that poore peece of winding ſheet it ſhall be wrapped in, and that ſmall circuit of earth wherein it ſhall be enterred. Now the ſoule, it ſhall bee preſented before Chriſt the dreadfull Iudge, to whom it ſhal yeeld a moſt ſtrict and narrow reckoning of all her life, and ſhall receiue as ſhe hath don in the body, an euerlaſting doom: weigh well heere what the ſoule ſhall feele, whiles it waiteth for this doome, not wotting on which ſide it ſhall bee ſent.

Out of theſe conſiderations, may theſe right profitable leſſons be gathered; to wit, how ſmall truſt and confidence wee ought to haue in this life, wherein death may euery day and howr aſſaile vs: as alſo to riches, kinſfolkes and friendes, whoe cannot any waies helpe vs at that time, yea, all abandon and forſake vs; On the other ſide, what contentation wee ſhoulde Documentes.

then

then receiue, by hauing liued well, and gained a certaine faithfull friend, who might in that houre helpe and greatly succour vs. See therfore thou endeuor thy selfe, now to do that thou wouldest in that houre haue done, and force thee to please thy true friend in deede, which is Iesus Christ: that hee maie succour thee in that houre of so apparant perill.

Thursday. 2. Med.

ON Thursday, thy meditation let bee of the last day of iudgement, which we according to our beliefe, do certainly looke for, and shall come without fail: yea, perhaps in thy daies, concerning the which, thou shalt meditate these three points.

First, howe terrible and dreadfull a day that shalbe, aswell by reason of the signes and wonders that shal go before it, in the Sunne, Moone, the sea, and other creatures, with the ruine and ouerthrow of the whole world: as also through

through that moſt dreadfull ſounde of the terrible trumpet, whereby all ſhall be in one moment raiſed vp againe. Mat.13. Sap.3. Dan.12.

Secondly, conſider the brightneſſe and beautie which the elect ſhall riſe in, and the vglines and griſly grimnes of the reprobate, beſides the moſt ſtraight account which they ſhal yeeld to Chriſt, of all the workes, words, and thoughts of their whole life, and what vtter ſhame and confuſion the wicked ſhall ſuffer, before all the Angels and millions of men. 2.Cor.5. 10.14.

Thirdly, think how highly the good ſhall bee fauoured and honoured, before that vniuerſall aſſemblie, and what the reprobate ſhall feele, ſeeing Chriſt in ſuch power and maieſtie, and with that finall doome, throwe them downe to euerlaſting torments. Mat.24.

Out of theſe points debated at leiſure, and in more particularitie, thou maieſt gleane this profite, howe to auoid this ſhame & confuſion of that day, whē to euery one their ſins ſhalbe diſcouered. There is no better a remedy, then with Documents.

Dauid

Dauid to poure out thy soule before God, in confessing thy sinnes, in crying *peccaui*, and to call for mercy, at Gods hand, saying haue mercy on me Lorde. And then repent thee of thy sinnes, weighing withall, that if men doo heere trauaile so much to attaine some temporal degree and riches, and so greatly force themselues to flie the dangers and disgraces of this life; what oughtest thou to doo, to be made partaker of that soueraigne dignitie, and inspeakeable riches, which the elect shall enioy eternallie? and what paines oughtest thou to refuse, for auoyding that supreame contempt and incomparable torments, wherin the damned shall sorrow euerlastingly?

Fryday, 2. Med.

The pains of Hell.

ON Friday, let thy meditation be of the paines of hell, that by this (as well as by the former meditations) both the feare of God, and detestation of sinne, may encrease in thy soule, for the

the meditating wherof, it shal be conuenient thou frame in thine imagination, some horrible and hideous place as might be an infernall pit or dungeon, without any bottome, darke, and full of fire, whereunto the damned soules shall bee throwne head-long downe. And that thou mayest the better so doo, consider these pointes following.

First, the terrible tormentes which the wicked shall suffer in that place of horror, amongst all the deuils, which surpasse all other paines and torments that in this world may be possibly imagined: and after the resurrection, shal they both in body and soule, in all their powers, parts, and sences, suffer more pangs and paines, then the tongue of man may any way expresse. For like as the wicked haue offended God, with all their partes, powers, and sences, and haue imployed them all, as instruments to serue sinne with; euen so shall Gods diuine iustice ordaine, that in all the selfesame parts, powers, & sences, Apoc. 16

they shall suffer sorrowe and torment, that so, may that which is written bee fulfilled: *How much he glorified himself, and was in delicacies, giue him so much torments and lamentations.* Apoc. 18

Secondly thinke, how besides these sensible tormentes, they are to suffer that which shal most of all afflict them and cause an excessiue sorrowe, which is, a despaire they shall haue, wotting well, that in al eternity they shall neuer see God. And as they shal alwaies cal to mind the infinit good they lost, thorough their frantike folly, and knowe there is no remedy now to recouer it: this shal plunge them into a pit of vnspeakable torments, making thē rage, and raue against God himselfe, & euery other creature euerlastinglie.

Thirdly, consider the eternitie of those pains, which if a man could profoundly ponder, there is no one thing that appaleth or frighteth more; sith ỹ wicked shall continue in these tormēts more years, then there be drops of water in the sea, or seeds of sand on earth,

or

or any other number that may be poſſibly imagined; yea, when they haue ſuffered all the millions of yeares that may be added thereto; then ſhal they begin a newe to ſuffer, as though nothing hadde beene paſt. And finallie, theſe their tormentes ſhall neuer, neuer, haue any one moment of releaſe, or minute of relaxation. Hence mayeſt thou gather this fruitfull note, that if ſo thou wert now in thoſe torments, which eftſoones thorough thy ſinnes thou haſt deſerued, what wouldſt thou doo to come out of them? Thinke howe any other paine whatſoeuer woulde ſeeme pleaſaunt to thee, and what torment ſo euer were enioyned thee, thou wouldeſt right willinglie performe: doo therefore ſomewhat nowe of that thou wouldeſt then doe, to eſcape theſe ſo great tormentes and perpetuall calamities.

A notable remembrance.

Saturday. 2. Med.

ON Saturday let thy meditation bee of ỹ happines which ỹ elect inioy

The ioyes of heauen

in celestiall glorie, wherevpon consider these three points.

First the greatnesse, beawtie, and riches of that renowmed region, where God dooth shewe himselfe in glorious Maiestie, to his Aungels and holie Saintes, to the pleasantnesse and bewtie whereof, not all the beawtifull and pleasant thinges, that we either see or can heere imagine, be in any wise to be compared.

Secondlie ponder, what a comfort and sweet delight it shall bee, to bee in that blessed society of so many angels, Saints, Apostles & martyrs, al of them beeing so bright and beautifull, what shall it be to see the sacred humanity of Christ, and how shal one bee rauished with the hearing of the sweete harmonie, and melodious musicke that shall be there, and to enioy so sweet a conuersation euerlastingly?

Thirdly consider howe yet besides these, there shall bee another glory much more excellent, and surpassing al humane capacitie, which shal be to see

see God face to face, wherin consisteth our essential beatitude, for that all other thinges, whatsoeuer may be imagined, be but accidentall glorie, which being so exceeding great and incomparable, what shal then the essentiall be. Finallie, thinke there shal bee the ful accomplishment and heape of al goodnesse, without intermedling of any euil, as in Hel shal al euil be without mixture of anye goodnesse. The Prophet Ieremie sayth, how on a time he sawe at the Temple gates, two panyers of Figges, the one of good figs and singular good, the other so naughty that they coulde not bee eaten, so naughtie were they. These two panyers do figure these two rewardes, so farre differing asunder, which GOD shal giue to the chosen and to the reprobate. The rewarde that is prepared for the Elect shal bee so great, (as the Apostle sayth) as *Neyther eye hath seene, nor eare hath hearde, nor mannes heart or vnderstanding can imagine.* And the punishment of the reprobate

Glory essentiall & accidentall.

Ierem. 24

1. Cor. 2, 6
Esay. 64.

shall be so excessiue, that no toong can possibly expresse it.

Think now (good brother) that one of these twoe lottes must needes light vpon thee, for eyther shalt thou possesse that euerlasting felicitie which dooth embrace and conteine in it all good thinges, al riches, al saciety, and more then may bee imagined or desired; or else shalt thou become thral to that bottomlesse pitte of all misery, griefes, and tormentes, and both the one an ! the other shall endure euerlastinglie. Consider therefore what thou oughtest to do and suffer, to gain so incomparable a blisse, or to eschew so great and extreame a miserie, if men vse here to toile so greatly for getting of some temporall pleasure or promotion, or for the auoiding of some small sorrow and shame, yea bee it for neuer so small a time.

Sunday. 2. Med.

ON Sunday, let thy meditation bee of the benefits of God, that he hath boun-

bountifully bestowed vppon thee, to the ende the knowledge thereof may giue thee occasion to yeelde him thankes, and to bee more grateful towards him, for the better doing whereof, consider these three pointes following.

Generall benefits. The benifit of creation.

First the general benefites thou hast receiued, which are these, The benefit of Creation, howe God hath created thee of nothing, and giuen thee the essence and beeing thou hast, farre passing that of other Creatures; consider the dignitie of thy soule framed nto his owne likenesse and similide, and the bodie thou hast receiid, compact with such varietie and melinesse of members and sences, wereby is well declared, the greatnse, power and wisedome, of thy mer: And this benefite mayst thou wewotte howe great it is, by that tho wouldest esteeme thy selfe beeholen to one, that coulde but restore or hele one of thine eies, or any other memer that thou lackest. The bene-

The benefit of preseruation.

fite of preseruation, howe euery moment he preserueth and keepeth thee, which if hee did not, thou shouldest foorthwith, returne to that nothing which thou wert first made of: And this is asmuch, as though hee created thee anewe: besides thy preseruation, he hath made al the other Creatures that be in the vniuersal World, whereof some bee to nourish thee, some to cloath thee, other to yeelde thee honest delight and recreation to all thy sences, other to cure thy griefes and sicknesses, and finallie al the creatures thou seest vnder the Cope of heauen, yea and Heauen it selfe too, shalt thou find, how God hath created for some vse and seruice of thine. Weigh now wel, if thou wouldest thinke thy selfe so greatly bound to one, y had bestowed some Iewel or other gratious guift vppon thee; howe much more art thou to repute thee bound and indebted to him, that hath heaped so manie gifts togither vpō thee, & that without any mite of thine own merite? Think after-

afterwards of the benefite of redemption, which containeth in it al ỹ things thy ſweet Sauiour did, and ſuffered for thy raunſome paying, firſt how he diſcended from heauen to earth for thee, and beeing borne, was for thee laid in a maunger, for thee began he the eight day after his birth, to ſhed his precious blood, for thee did hee all his life long endure ſo innumerable annoiances, paines & perſecutions, in going, ſweating, preaching, faſting, watching, praying, and finally for thee did hee ſuffer the moſt grieuous & bitter torments, anguiſhes, and ignomious reproches that may be poſſible rehearſed, being obedient euen vnto the death of the croſſe. If thou ponder theſe things more particularly and by peece-meal, they will yeelde matter enough to enflame thy heart with zeale, be it neuer ſo frozen, and prouoke thee to loue him, who hath ſo dearly loued thee, and with ſo great a price redeemed thee.

The benefit of redemption.

Secondly, call to mind the particular

Particular benefits. The benefite of vocation.

lar benefits thou hast receiued, chiefly that of thy vocation: how god through his great mercie hath called thee to his holie faith and baptisme, wherein hee bestowed his grace & gifts vpon thee, whereof an infinite number of other nations neuer tasted. Think how many times thou hast lost his grace through thy sinnes, and yet God hath forborne and staied for thy repentance, yea, prouoked thee thereunto by many godly inspirations, and after hath receiued thee againe, and forgiuen thee. Consider also the remedies he hath left thee to recouer, keep & encrease this grace, and spirituall life withall, which are the holy Sacraments, for the which he deserueth to bee highlie thanked, as hauing vouchsafed to leaue vs so great a treasure.

Thinke also how manie other particular benefites he hath done, and doth daylie bestowe vpon thee, giuing thee more temporall riches, more honour, more abilitie, more powers, more prosperitie then others, recuring thine infirmitie,

firmities, deliuering thee from many perils, relieuing thy neceſſities, with other innumerable and hidden benefits, that thou thy ſelfe art ignorant of.

Thirdly conſider, that if thou hadſt receyued the aforeſayde benefites, or any one of them of what man ſo euer, how entirelie thou wouldeſt haue loued and thanked him, and how willinglie thou wouldeſt haue drudged to do him anie kind of ſeruice, & thought no paines too great, to haue ſhewed thee gratefull vnto him; howe much more reaſon is it then, thou ſhewe thy ſelfe ſuch a one towards thy heauenly Lord and God, to whom for his great goodneſſe thou art more deepelie indebted, and the more woorthie to bee beloued and ſerued? Do that Dauid ſayeth, *Let thy ſoule bleſſe the Lorde, and neuer forget his ſo manifolde benefites.* For if hee ſee thee thankefull, hauing his benefites alwayes in minde, and yeelding laudes and prayſes to the giuer, thou ſhalt euery day, month, and yeere, receiue more relieſe and Pſal, 12.0

and new bounties at his most bountifull hand.

These bee the meditations, which thou maist make on Euenings, or in an other weeke, obseruing alwayes in the beginning and ending of each one, what hath beene foretolde thee in the former Chapter.

Other Meditations wherein the better learned may at other times exercise themselues: certaine also for the simpler sort, wherein the mysteries of the life of Christ be intreated of.

Cap. 10.

FOrasmuch as this exercise of praier, is of so great profite, and that wherewith the spirituall life is, as it were, nourished and sustained, I haue thought good as amplie to entreat therof. And wil adde somewhat more in this chapter, to that which hath beene saide already, desiring to satisfie both the learned and the ignorant, that is to say,

both

both those that bee more capable of this exercise, and such as haue not so great capacitie. For the first sort, whereof the former meditations bee most fit and fruitfull, neuertheless to the ende they may haue more ample matter to meditate vpon, some weeks they may intermeddle the Meditations of the life of Christ, which is diuided into three parts or periods.

The life of Christ diuided into three parts.

The first is of the incarnation of the 1 son of God: vntill his baptisme, wherin are contained, his incarnation, natiuitie, circumcision, adoration in the Temple, flight into Egypt, returning to Nazareth, and the doctors in the Temple, where the blessed virgin had lost him, of all the which mysteries S. Luke, and S. Mathew write in their first chapters of their Gospels. A man may meditate likewise, what he did from 12 yeeres vpward, vntill his baptisme, according to euery one their godly deuotion, for that wee find nothing written thereof in the holy Gospel.

The second part of Christ his life, begin-

beginneth at his baptisme, and continueth vntill his sacred passion, wherein are comprehended his baptisme, fasting, temptation in the wildernesse, his preachings, and manie miracles hee wrought, vntill his last supper, whereof the historie of each one may bee gathered out of the holie Gospels.

The third part comprehendeth his last supper, his passion, his resurrection and ascention, whereof I haue alreadie intreated in the seuenth Chapter.

These Meditations of the life, and myracles of our Lord and Sauiour Iesus Christ, may be fitly distributed and meditated in one or two weekes, by such as haue leysure and learning to gather the storie out of the holie Gospell: obseruing (pardie) in all their meditations, the aduices and instructions aboue said, especially of picking fruitfull notes and doctrine for their soules, out of these holie instructions, and of gouerning themselues in the beginning and ending of each one as is aforesaid.

Certaine

Certaine remedies for such as could not happilie finde sauour or deuotion in the former meditations.

Cap. 11.

WOtting wel (as I haue alreadie sayde) what great good this exercise of prayer doth purchase to our soules, I haue in this respect beene more willing to extende my selfe a little the further in entreating thereof. And for the same cause haue thought good likewise in this Chapter, to annex certaine remedies to relieue thee with at such times as thou findest thy selfe barren of deuotion, and without anie relish, or taste in the foresaid Meditations.

The first remedie against distractiō

First therefore it is requisite, thou haue this in mind, how one of the principall meanes and helps for thee, both in this life to liue vertuously, and in the other to enioy God euerlastinglie, is the exercise of prayer, and therefore what pains and care soeuer it behoued

thee

thee to take, for the gaining of so great a Iewel, ought in no wise to seeme greeuous and irkesome to thee, yea propounding this so richlye before thine eies, thou oughtest with al might and maine to remoue such obstacles and lets, as might any waies impeach the due and orderly performing of this exercise. Thou oughtest therefore to take heede of distracting thy minde in diuers vaine thoughts, of spending thy time in prophane and vnprofitable conuersations, of disordinate affections, of excessiue passions of thy soule, as anger, heauinesse, too much laughing and reioycing in worldly matters, and of too great a carke and care in thy temporal affaires and businesse. These and such other like imperfections, whereby the peace and sercuitie of thy soule may bee shadowed and taken away, are in any wise (so much as may be) to be auoided. Neyther behoueth it onely to haue this watch and warde ouer thy hart and inward powers, but also to vse the like touching thy outward

warde fences, which are the doores, whereby these distractions enter and penetrate into thy heart: as might be a curious eye in viewing and listning after nouelties, and impertinent matters; too much speach and talke, and each other thing whatsoeuer, that experience teacheth vs to breed distraction. No doubt therefore but solitarinesse would in this case be a soueraigne helpe to such as might conuenientlie vse it; for by it are all the occasions of distracting quite cut off, and thereby a man may with more facilitie eleuate his minde vp to God, and stande well garded within himselfe. Wherevpon this saying hath beene woorthilie of long time vsed, that a contemplatiue man ought to bee deafe, blind and dumbe, that by this meanes (wanting occasions to distract his minde in outward things) he might alwayes bee gathered and attentiue inwardly in godly cogitations.

Solitarinesse a great help to deuotion.

It shall profite likewise to procure deuotion and eleuation of minde vp to

Abstinēce and discipline.

God, to vse abstinence, fasting & other afflictions and corporall chastisements moderately applied. For like as these proceed of deuotion, so do they maintaine and increase deuotion.

Puritie of conscience.

A puritie and cleanes of conscience is also verie necessarie for gaining this deuotion, the which ought to be kept vnstained with any sin: for that doth abate and asswage the feruor of charitie which is the nurse and mother of deuotion. It behoueth therefore, if thou couet to finde a sweetenesse, and sauour in thy prayers, to shunne all kinde of sinne, and such imperfections, as may gaule and fret thy conscience, as also to shake off scruples and all superfluous remorse, the which like priuie thornes, lye pricking and paining the soule, and wil not suffer it to enioy any quiet rest, or fruitfull sauor of deuotion.

The secōd remedy against distraction.

The second remedy which (concerning this matter of meditation) is by diuerse good and vertuous men prooued to be verie profitable, is for one to straine himselfe continually to walke in the

the presence and sight of Gods diuine maiestie, supposing (as most true it is) that we alwayes stand before his eyes, he beholding euery houre & moment what we do, speak or thinke, & keeping with each one a particular account of euerie thing: seeing therefore God euermore hath vs in his heauenly eye and presence, right meet and requisite is it we alwayes haue him in ours. And in verie deed the taking vp of this custome, shall helpe in this respect verie much, to make vs afraid of committing anie filthie or dishoneſt act, when we bethinke vs that the eies of God are euerie houre vpon vs.

A continuall eie vpon god. Psal. 118. 16. 8.

The third remedy that helpeth greatly to gather attention and deuotion, is an often frequentation of certaine praiers euerie day, which the holie fathers call darting prayers, for that they be in manner of amorous and louing darts throwne vp at Gods heart. The maner of doing this, is, by saying with a zeale and inflamed desire, certaine verses of Dauid, or some other such

The third remedie against distraction. Darting prayers.

sentences of holie saints which thou must euer haue in memory, and at such time as thy deuotion shall serue, to say those that be fittest for that present affection thou then feelest: as for example, finding at some time a disposition of repentance and compunction for thy sinnes, then to rehearse certaine
Psal. 51. verses of the *Miserere* Psalme, or some other such like briefe sayings, seruing to signifie this affect of repentance. At another time, feeling a desire to bee more and more enflamed in the loue
Psal. 18. of God, say that verse, *Diligam te Domine fortitudo mea.* Another time, de-
Psa. 42. firing to bee with God, say, *Quemadmodum desiderat Ceruus ad fontes aquarum, &c.* Otherwhiles, longing to approch and draw nigh to those hea-
Psa. 84. uenly bowers, say, *Quam dilecta tabernacula tua domine, &c. Beati qui habitant in domo tua domine.* Another time with an affect to giue thankes to God, for his diuine benefites, thou maist say certaine verses of the Psalme *Benedic*
Psal. 103. *anima mea domino, & omnia quæ intra*

me

me sunt, &c. or, *Benedicam dominũ in omni tempore.* And so in like maner (according to the diuersitie of each other affect thou happily findest thy self touched with in thy soule) for each kinde whereof, either in the Prophets, or in some other of the Saints and fathers, thou mailt find verie fit words and sentences, to signifie thy meaning with. But if so bee thou want skill and knowledge thy selfe, to cull and gather them out, then maiest thou frame wordes of thine owne, (according as the holie Ghoft shall vouchsafe to instruct and teach thee) such as may serue most fitly for thy purpose, and cause thy zeale to encrease to God-ward, and to good desires. And albeit, at the first it maie seeme, thou darte not those amorous arrowes with any great feruor or fierie heate of soule, yet faile not to spend and breath them foorth, for no doubt but they shal afterwards kindle, and gather heart, and helpe thee greatly to warme thy soule withall. But if happily thou couldest not light on such wordes as Pfal. 34.

thou wisheſt for, ſend then vp certaine ſighes and grones, drawne out from the bottom of thy heart, and theſe ſhal ſupplie and ſerue in ſtead of wordes to God-ward, who wel wotteth what thy ſpirit doth craue and long for.

Theſe darting praiers, with the ſentences, ſighes, and ſpeeches abouesaid, ſhall likewiſe helpe ſuch greatly as lack conuenient leyſure to perfourme this exerciſe, in ſuch maner as I haue heretofore declared.

The 4. remedie is, ỹ reading of ſome godly bookes.

The fourth remedie which may be vſed, at ſuch time as thy diſtraction were greater then that the former aduiſes could ſuffize to call thy minde home, and to cauſe attencion: then mayeſt thou haue recourſe to reading, whereto ſhall be verie expedient thou be prouided of ſome godly booke, full of good deuotion and ſound doctrine, and theron to read with leiſure, fair and ſoftly; not lightly running ouer manie leaues, but pawſing at euery period & ſentence, to chaw the ſame, & to picke thence ſom profit & fruitful deuotion,

ſtaying

staying therin so long as attention serueth thee, which once wāting, proceed then on forward to another sentence, doing likewise in that: and thus mightest thou by meanes of such wordes as thou readest, vse those speaches, sighs, and inflamed desires, whereof I lastly spake in the thirde remedie, sith no doubt but they are very vailable, and of great force to retire thy minde home, and to kindle in it a deuotion and feruent loue to Godward. The first books for this purpose, are such as stirre vp a man to pietie and deuotion, and that withall giue good instructions for life and maners, the books of Iob, Psalms, the Prouerbes, Preacher, the Epistles of Saint Paule, &c. In these and such like bookes maist thou occupy thy self, now reading, now meditating on thē, and alwaies committing some spiritual point to memorie, which thy soul may (amongst other thy busines) nourish and comfort it selfe withall.

The last remedie thou art to take concerning this matter, is to force thy

The fift remedie against distraction is perseuerance.

thy selfe to perseuer in praier, howe distract and frozen soeuer thou shalt finde thee, for that who so shall thus force and straine himself to endure the tedious toile, and pain of praier: whiles thus he feeleth himself frozen, and caried away with diuers forrein thoughts and fancies, well may he beleeue, that at the end of his praier he shall (for the most part) receiue comfort & contentation, and that as it happened to our Sauiour, whom the angell came and comforted in the garden, after his long perseuerance in praier, which he made three seuerall times, euen so shal it likewise in the end befall to him. And as in other workes experience teacheth vs, that custome taketh away the toyle which we feele at the beginning thereof, euen so shall custome and continuance in this exercise (not slacking or neglecting it at any time) cut off the toile and trauaile thereof, and cause a conquest of all such difficulties, as in the beginning seemeth right painfull to vs.

of

Of the auoiding of lewd company. Cap. 12.

TO conclude this first duty of him that intendeth to leade a spirituall life, let this suffice: that there is nothing more pernitious vnto a spirituall man, than euil companie: for that hath drawen many a man from the way of our Lord and Sauiour Christ. For the Apostle citeth to that intent, the verse of *Menander* an Ethnicke Comedy writer, *Mores bonos colloquia corrumpunt mala.* Euill talke corrupteth good maners, he cannot be good which deligh teth in euil companie: for no man speketh euill, vnlesse he be before corrupted and depraued in his heart, against the puritie of Euangelicall doctrine, as euery man is and thinketh, so doth he speake. For the speech of a man, is the trueſt witnesse of his heart; for as our Sauiour sayth, *The mouth speaketh of the aboundance of the hart.* Therefore, if he which speaketh euill bee not good, 1.Cor.15. Luk.6.

good, wee must take heed of all them which delight in euill talke and scurility, and wicked speeches, whose mouth doth alwaies sound out filthy thinges, & neuer talk of godlines. Filthy speech is a signe of an vnchast heart, although no outward work do follow. Therfore a christian man, which in his baptisme hath promised to forsake the Deuill and al his workes, and consequentlie those that bee his members, must eschew the company of wicked men, and euermore auoid them that speak wickednesse, and vncleannesse. We must euer remember the saying of the Wise man: Hee that toucheth pitch defileth his fingers, and he that kepeth company with the proud, shal put on pride. *Gregory* sayeth, Those that bee weak must eschew euil company, least the faults which they daily see, and bee not able to amend, become pleasaunt vnto them. And S. *Chrysostome*, If a good man company with a wicked man, either they become equal, or else the one is quickly separated from the other,

other. For friendship either dooth require or make men to be equal, that is to say, of one minde. For so is ỹ nature of things, that as often as a good man is ioyned with a bad man, the good mã is not made the better for it, but is rather defiled therby: for contrary things can neuer haue concorde: and wicked company hath allured many. As one diseased sheep infecteth ỹ whole flock, so one peruerse and wicked christian, is cause of a great number of transgressions in the church. For S. Paule sayth, 1. Cor. 5
That a little leauen sowreth the whole lumpe of dough, so weake Christians that conuerse with obstinate sinners which doo professe perfection, are quickly infected with their euill conditions.

It is Written, Blessed is the man which hath not walked in the counsell of the wicked, nor hath stoode in the way of sinners, nor satte in the seate of the skornefull. That is, of all them, who are not pleased or contented with other mens dooing, but skorne euery man

man but themſelues, they alwaies open their mouthes againſt the humble man, they loue brawling and tatling in other mens matters, their Counſell ſhal not proſper, and if they bee aloft, they ſhall fall ſuddenlie; their pride is hated of God, becauſe beeing fooles, they boaſt themſelues to bee wiſe and learned, their fooliſhneſſe ſhall be diſcloſed, and a greeuous deſtruction ſhal fall vpon their heads, their harts think on fooliſhneſſe, and there is no peace in their circuit. They ſhal be hated of their kinsfolke and neighbours, and no faithfull friend ſhall know them: they leade their life in hypocritical diſſimulation, and by their fooliſhneſſe they draw many out of the way; They hate peace, they loue diſcord, they ſhall bee taken in the ſluggiſhnes of their mind, and none ſhall haue compaſſion vpon them.

They ſhall bee bruſed with double affliction, the Deuill hath made his neaſt vnder their toong, & ſathan hath pitched his tentes in their mind, therfore

fore there is no Christian loue in their heart, because they seeke to set discord betweene christian and christian: They boast that they are the friends of God, & yet vnderstand not what is the waie of humilitie. They open not their mouthes to spirituall edification, and nothing but vanitie proceed out of their harts. They runne dissolutely and like vagabonds vp and downe all daie long. Their talke is idle and vnprofitable, neuer thinking of their soules health, whose belly is their God.

Keepe thy mind from this talke, and set not thy foot in the way of his communication, whosoeuer desireth to be a Christian and seruaunt of God, must be wary and watchful in al his workes, and alwaies flie from their companie in whose life there is no edification, he must be a companion with lowly people, and Christians that loue perfection, and imitate them, that bee grounded in the feare of God, let him walke willingly with them, which loue discipline and puritie of minde, and not

be

bee like a man that is tossed vppe and downe with euery wind, but confirme his soule in a good purpose, least he be deceiued with the councell of ý wicked. Fly from a disobedient and rebellious Christian, as from the face of a snake: becausse hee swelleth with the poison of malice, and destroyeth his owne soule, in the haughtinesse of his mind. Let not a detractor bee in thy companie, because he is far worse than a theefe. Him that is light-minded & dissolute in maners, account as a man that teareth hedges in the fielde. Auoide a drunken man as the nourishment of letchery, and the sinke of all sin. He that trusteth to the deuise of his owne head, is neere vnto destruction, and aspireth speedily vnto the danger of his owne soule. Company not with a stubborne man, nor haue any friendship with him, which by his rashnesse, backbites the dooings of his Elders. Be euermore in the midst of well nurtured men, and let thy soule walke gladly with men that are humble minded:

ded: for hee that walketh with good men, partaketh of their vertues, but he that walketh with the wicked, falleth into the ditch.

The friendship of a good man helpeth the soule, but the company of the wicked, corrupteth the innocencie of simple men. There is nothing more precious then a friend that feareth God, and nothing more pernitious then a froward minded companion. If sinners begin to hate thee for the fear of God, be not sorie therefore: for vnlesse thou displease the wicked, thou canst haue no societie with the iust. For it is a laudable thing to displease ỹ wicked, for righteousnesse sake, and it is a manifest signe of the loue of God. If thou loue thy soule, fly from ỹ company of wicked men, and communicat not with skorners, walke with the iust, and let him be thy councellor that feareth the Lord.

Of

Of the second thing that is required of him, that intendeth to lead a new life.

Cap. 13.

THe Prophet Dauid thought it not a sufficient answere to his question propounded, Who is that man which desireth life, & wisheth to see good daies: to say, *Declina à malo*, Eschew euil: but he addeth, Doe good. For as saint Ierome sayth, *Declina à malo & fac bona.* Eschewe euill and doe good: that is, pull downe vices and build vppe vertues. It is not profitable to pul downe except a man build: as if a man would say. What man would haue life without these things? none at all. For there is no goodnesse in him that destroyeth no euill; Eschew euill, and doe good. All euill dooth proceed of the instinct of the deuil, and goodnesse commeth of God. Forsake those thinges which the

Saint Ierom vpon the 34. Psalme.

the deuill causeth thee to doo, and do those things which Christ commaundeth thee to doe.

Now Saint Augustine teacheth how this ought to be don; saying, *Vniuersaliter ergo continẽtia nobis opus est, &c.* Therefore generally saith he is continency necessary for vs, that we may eschew euill: but to do good, belongeth to another vertue, and that is iustice. The holy psalmist doth warn vs of this, where we read, Eschew euill, and doe good: and he addeth to what ende wee ought to doo it, saying enquire out peace and follow it. For then shall we haue perfect peace, when our nature inseparably cleauing to her Creator, nothing within vs shal bee against vs. To the same ende it seemeth that our sauiour speaketh in the Gospel, saying, Let your loines bee girt and burning lamps in your hands, what should it be to gird vp our loines, but to tame the lust of the flesh, which belongeth to cõtinencie? but to haue burning lamps in our handes, is to shine with good

Saint Augustine in his booke of continency, c. 7. Tom. 4

works, and to be earneſt therin, which is the part of iuſtice, hitherto S. Auguſtine. Let euery man conſider, to what end he was created, and he ſhall find that it is to ſee God, which as yet being clad with mortal fleſh, wee cannot; but we walke here in this world as pilgrims from the Lorde, ſtill aſpiring to obtaine that felicitie, which is prepared for al the elect children of God. Now the way which we ought to walk in, for the attainement thereof, is the path of Gods commandements, and euangelicall perfection, which excludeth al contamination, and ſpotting of ſin. For bleſſed are the cleane in hart, for they ſhal ſee God. Now, becauſe a man grounding himſelfe vppon the wordes of our Sauiour Chriſt, wil ſay that the way to ſaluation is hard & difficult. For our Sauiour ſaith, Enter in at the ſtraight gate, for it is the wide gate and broad way that leadeth to deſtruction, and many there be which go in thereat. Becauſe the gate is ſtraight and the way narrow, which leadeth vn

Matt. 5.

Mat. 7.

to

to life, and fewe there be that find it: it wold not be disconuenient to set forth the temptations, which ordinarily do offer themselues, to such as intend to lead a Christian life, that a man may plainely see and feele, the saying of our Sauiour to be true, my yoake is easie, and my burthen is light. Mat. 11

Of the tentations which ordinarilie offer themselues, to such as haue begun to walke in spiritual waies.

Cap. 14.

HAuing hitherto entreated of the most necessary exercises, that euery Christian man (minding sincerely to dedicate himselfe to diuine seruice, & to liue spiritually) ought to vse & spend his time in; it remaineth that I nowe speak of the incumbrances & temptations which ordinarily offer themselus in this spiritual life, & of the remedies

The Authors most excellent method.

wee are to vse to ouercome and vanquish thē withall. For this must needs be presupposed, That *Our life* (as Iob saieth) *is a continuall warfare vppon earth*. The which dooth growe so much the greater, as a man groweth neerer to Gods seruice, and meaneth to abandon this worldly life, especially in the beginning, till such time as he haue somewhat dompted the passions of the flesh: according to that the wise man doth forewarn vs, saying: *My son drawing neere to the seruice of God, stād in righteousnes and feare, and dispose thy selfe to Temptation.* For look how much a man groweth stronger, and gaineth more spirituall treasure, by leaning to god, and leauing the world: & so much more doth our ghostly enimies the diuels malicious rage increase, and with more violence doo they force themselues, by sundry temptations to afflict vs; yet are not we to trouble our selues therat, nor grow faint harted, or giue ouer the race wee haue so happily begun: yea, rather ought we to fight valiantly,

Iob. 7 Our life is a continual warfare.

The diuel afflicteth vs most in the beginning of our conuersion.

Eccles. 2

liantlie, and to bee ioyfull, considering that al the temptations and persecutions, wherwith our aduersaries may any way afflict vs, if we force our selues to fight, and manfully withstand them, shal occasionate our greater gain. For by means of these tentations our souls is proued and purified, and the pride of man represſed from growing insolent (through Gods giftes or his owne good works, wrought through Gods grace) whiles by these tentations, hee seeth his owne weakneſſe and miserable frailetie. Now therfore good brother, if hauing once begun to followe thy Captaine his steps, thou feele thy selfe afflicted with diuers temptations and crosſe ouerthwarts, be not dismaid therewith: but plucke me vpp a good hart, not beleeuing for al this, but that thou walkeſt rightly, and in our Lords way. Thinke how in like manner it happened to him: he vouchsafing to be tempted for our example and consolation, whom if thou imitate rightly, in reſisting and fighting manfullie

Tentatiõs profitable. Iob. 13

2. Cor. 12

A ſweet exhortation and encouragements.

againſt them, thou ſhalt afterwards by triall, finde that true which is written. *Happy is the man that ſuſtaineth tentation*: who being by this meanes prooued, ſhall receiue the Crowne of life, which is not giuen, but to thoſe that couragiouſlie doo fight the combate. Thus beeing both counſelled and encouraged by this good conſideration, take vppe ſuch weapons, and brandiſh them before hande, wherewith thou muſt fight, and reſiſt thine enimies at all times, when any need ſhall require and vrge thee.

Iames 1. 2. Tim. 2 4 Apoc. 2, 8 Iob. 3

Generall remedies to be vſed againſt temptations.

Cap. 15.

SIthence it is ſo weightie a matter, & of ſo great importance, to fight and to reſiſt tentations, for feare of beeing ouercome, and falling into ſinne: it behooueth vs to haue alwaies a vigilant

gilant eie, and to be furnished of al such weapons, as be most requisite for this future combat. Such therfore as may serue generally to defend thee from all kind of sinne, be these considerations following: which thou must exercise, not onely in time of fight, but in time of peace too: that when neede requireth, thou mayst thē haue thē in more readinesse.

In time of truce we ought to prepare for battel.

Firste, consider the dignity of thy soule, created to the very likenesse and similitude of God, and how whiles it persisteth in grace, it is so beautifull & bright, that the maker himselfe delighteth to dwell in it; and all the holy angelles and quyers of heauen doo reuerence and reioyce in it. But anon, after it hath consented to sinne, GOD straight waies departeth out, and the Diuel entereth in, polluting and changing it into so foule, ouglie, and abhominable a state, as if the Sinner coulde then beholde and see himselfe: hee woulde bee therewith vtterlye confounded, and haue himselfe in

The dignity of mans soule. Gen. 1 Colos. 3 Iohn. 12

An apt comparisō

extreame horrour, if therefore thou wouldest so loathly soile any fresh and gay garment thou hadst lately bought; howe much more then oughtest thou to detest that consent to sinne, which so filthily polluteth thy soule? a much more precious thing, without all comparison, then any most gorgeous and glittering attire of bodie.

One mortal sinne cause of innumerable sorowes.

Secondly, consider how besides this euill, euen one sinne doth cause thee to incurre innumerable other miseries: sith by committing but one mortal sin, thou looosest the grace of God, and his amitie annexed to his grace. Thou looosest the infused vertues, and the gifts of the holie Ghost, which adorned thee and made thee beautifull in the sight of God. Thou looosest thy repose and serenitie of a good conscience. Thou looosest the rewarde of all such good deedes as thou hast done before, and the participatiō of the merits of christ our head, sith thou art not now vnited to him by grace and charitie, and so remainest an enemie to the Creator, deprived

Chry. hom. 17. in Gen.

Chry. hom. 8. ad pop. Antioch.

Eze. 18, 33

Mat. 7, 23. Luke, 13

priued of the inheritance, which christ by his precious bloud had purchased for thee, condemned to euerlasting torments, a thral and bond-slaue to the diuell, who by all meanes possible seeketh thy vtter ouerthrow, briefly thou incurrest so many other dangers, as no mans tongue can sufficiently declare them. What man is he then that will be so madde, as for a short and beastlie delight that sinne affoordeth him, to incurre such huge heapes of extreame miseries, and incurable calamities? Iohn. 8.

Thirdly, consider how by striuing to resist temptations, they tarrie not long but vanish & fleet away, & how by hauing vanquished them, thou shalt remain enriched with greater meed, honour and consolation. The blessed angels of heauen, shall also come and serue thee, like as they did our Sauiour, hauing ouercome his temptations: but if on the other side thou let thy self be lewdly ouercome, the delight of sin shall foorthwith fleete away, and the gripes, confusion, and discontentment Matt. 4.

that

that remaine behinde, and gnawe the guiltie conscience, and afflict thee much more then any resistance-making might possibly haue done.

The grips of a guilty conscience.

Fourthly, consider that if thou easily consent to sin, thou must afterwards consider, and painfully redresse the euil thou hast committed, sith thou must needs suffer much sorrow in bewailing it, besides a million of many mo difficulties, all which thou maiest auoid, by fighting manfully, and not consenting vnto sinne.

Fiftly consider, that looke how much more thou vsest to consent to sinne, and so much more shall thy temptations encrease, and thy strength decay, and thus at length shalt thou cause a wicked custome, which afterwards wil be impossible for thee to forsake and leaue.

An euill custome hardly to bee cured.

The last generall and right soueraigne remedie, not onely to vanquish temptations, but not to bee troubled with them, is, to shunne and carefullie eschew the occasions, whence they com-

commonly doe proceede, as bee superfluous riches, prophane conuersations, lewde companie, the tumult of people, places and times where and when sinnes are committed, and finally, all such dangers and occasions, whereby thou remembrest to haue earst falne into sinne, or at least into temptation.

A preamble concerning the remedies against particular temptations.

Cap. 16.

ALbeit the particular sinnes, as also the temptatiõs, which induce vs therto be very manie, yet are they all reduced into seuen, which are commonlie called capitall, as being the heads, rootes & fountains whence the others are deriued: with these 7 sinnes be these three enemies, that assault vs, the flesh, the world, and the diuell, according as is gathered out of that saying of S. Iohn the

Seuen capitall or deadlie sinnes.

1. Iohn 2. The flesh, the world and the diuell.

the Euangelist: *Euery thing that is in the worlde is concupiscence of the flesh, concupiscence of the eyes, and prid of life.* The flesh doth repute and induce vs to three sins, Iasciuiousnesse, gluttonie, and slouth. The world to couetousnes, and carke of temporall things that are in it. The diuell doth suggest and alure vs principally to pride, wrath and enuie, I shall therefore according to this order entreate of the weapons, which wee are to weelde against these three sworne enemies of ours, and of the remedies, wee muste vse to preserue vs, from such sinnes as they induce vs to.

The temptations of the flesh moste dangerous.

Of all the temptations, those of the flesh be most difficult and daungerous, as rising of a domesticall and verie importunate aduersarie, and therefore dooth it herein behoue vs, to vse greatest diligence and circumspection.

Remedies against lasciuiousnesse.

Cap. 17.

THe first remedie a man is to take against lasciuiousnesse, is with all diligence to flie occasions, such as cõmonly vse to inflame our flesh with inordinate concupiscence, as is the conuersing with such persons, as either are woont, or at leastwise might prouoke and kindle such fire, as a fixed view, and curious regarde of others comelinesse, sith (as Saint Isidore sayth) *The first darts of lust are the eyes.* Which Ierome saide, *had giuen his soule in prey.* And to make vs vnderstand this daunger the better, Saint Gregorie sayeth, how it is not lawfull for vs to fixe our eye on that which is not lawfull for vs to desire, seing that death is commonly woont to enter into vs, by the windowes of our eyes, and other senses. And therefore must thou take heed in like maner, of vttering any dishonest, and

The first remedie against lust.

Occasions to be eschued.

S. Isid. li. 2. summo bono Ca. 39.

Iob 31.

Eccle. 9.

S. Ierom. Thre. 3.

Iere. 9.

and ribald words, which corrupt good maners, as the Apoſtle ſaith, as alſo of liſtening to them, or of reading books wherein ſuch laſciuious and filthie wordes are written. But much more oughteſt thou to ſhunne the touching of ſuch perſons, as occaſionate a carnall alteration in thee, and neuer to bee in their companie alone, ſithence this fire is woont with ſolitarineſſe and oportunitie ſooneſt to bee kindled.

Col.3. Ephe.5. 1.Cor.15. 1.Cor.7.

Take heede alſo of receyuing anie letters or tokens being abſent, as alſo of ſending anie to them, ſith theſe are but ſtickes to kindle and keepe in this wicked fire. Finally, this vice, (as S. Auſten ſayeth) is much better flying then by fighting, and therfore behoueth it, thou alwayes flie the perill, not to periſh in it.

Iter. vbi ſupra. ber. ſe. 1. de modo. bin. viu.

Flight more ſafe then fight

Eccle.3.

In this reſpect, to beware of beeing idle at anie time, of too much pampering vppe thy fleſh with diſordinate diet, in eating and drinking, with too ſumptuous and effeminate attiring, with

Eze.10. *ber. ſer. 51. de modo ben. viu.*

with sleeping in too soft and easie bedding. Briefly beware of all such like delicacies, which are all of thē incensiues, and prouokers of this brutish appetite: For otherwise, no doubt, but experience shall testifie that a most true saying of holie writte, That, *who so nourisheth his seruant too daintilie, shall finde him obstinate and rebellious*. It shall therefore bee greatly profitable for such as be yong, to vse now & then some honest kind of labor or exercise, in subduing the bodie by corporall endeuors, as also reading profitable treatises, wherwith the brodes of our flesh are easilye bridled, and it made obedient and subiect to the spirite. For if S. Paule did in this wise chastice & bring downe his body (as he witnesseth him selfe he did) much more ought he to do the like, who standeth in greater neede of this medicin e. Besides that, each of these chasticements shall make thy reward increase, sith they are all of them the workes of repentance. Pro. 29. 1. Cor. 9.

Secondly, thou must be maruailous heedie

The secód remedie, wicked suggestions are to be eschued at the first.

heedie and circumspect, to expel these wicked thoughts presently after they begin once to solicite and trouble thy minde, and to tickle thy flesh, forcing thy selfall thou maist, not to giue them any entrance, but in lieu thereof to occupie thy minde in some other good and godly cogitations. And thus must we likewise behaue our selues in each our temptation and suggestion, but especially in this our flesh. For looke by howe much the more thou lookest for such thoughts to enter in, and persuerest in them, and by so much the more will they fortifie themselues, and by great difficultie bee driuen out again, which would neuer hap, if at the verie beginning thou didst shake them off, and oppose thy selfe manfully to beare off these first brunts. Whereupon a holie father saide right well, that the thought of fornication, if we resist it in the beginning, when the Diuell dooth first put it in our hearts, is as brittle as a Bulrush, and may right easilie bee broken: but if wee receyue it

A prettie similitude

with

with delight and pleasure, and linger anie time therein, then doth it become as hard as iron, and verie hardlie can bee broken: whereto maie that saying of the Psalmist bee fitlie applyed, *Blessed is hee shall breake his little ones,* Psal.137. To witte, the beginning of his temptations, with the stone which is Iesus Christ. But if in case through thy retchlesnesse, and small regarde, these temptations had made a breach and were alreadie fortified in the flesh, and thou therby in danger to consent, and yeeld vnto them, let this be then. 1.Cor.10.

The third remedie, to cry amain vpon God, with great zeale and affection (like as they doe which in the maine Seas, are sodainly endaungered with some horrible tempest) crauing his diuine helpe with certaine short and pithie sentences like to these, *Deus in adiutorium meum intende, &c. Domine vim, patior, responde pro me. Domine ne desedas à me, ne tradas bestiis animam confitentem tibi. Iesu fili Dauid miserere mei:* With these and such Psal.69. Esay 38. Psal.37. Psal.73. Mar.1. Mat.15.

like wordes maiest thou call for his diuine fauour, it shal likewise auaile thee to seeke some vertuous man, if happely in that instant thou couldest hitte of any, who with his godly exortations and good prayers, mighte not a little procure thyne auaile and benefite.

The 4 remedy. Sensible affliction very necessary in extremity

The fourth remedie in this case shalbe to giue some affliction to thy flesh by fasting, watching, disciplyne, yea and in the time of danger, to cause some sensible and present griefe, that thereby the stinges thou feelest, may be choaked vp, and thou made forget those vnlawfull delights, thou art prouoked too.

The fift remedy.

The fift remedy is eftsoones to think of death, forasmuch as no one thing saith S Gregory is of so great force to domp the desire and concupisence of the flesh, as to think of the vglines ther of being once dead, now therfore these particular remedies, together with the generall spoken of, in the former chapter: may greatly helpe to defende thee

againſt ſin. And yet beſids thoſe common conſiderations there aſſigned, thou maiſt take for another remedy others that ſerue particularly againſte this ſinne, as might be the aduiſes following.

Firſt conſider how God doth looke vpon thee and his Angells beholdeth all thine actions, that by this meanes thou be aſhamed to parpetrate ſo diſhoneſt an act, in their celeſtiall ſight, and preſence, ſith before any neuer ſo ſimple a man, thou wouldſt not bee ſo impudent, and ſhameleſſe as to commit the ſame.

Secondly conſider howe this vice, moſt notoriouſly polluteth, thy fleſh it ſelfe, and all thy members (which whiles thou perſeuereſt in grace, are the temple of the holy ghoſt) become now throgh his ſin the members of an harlot, as S. Paul ſaith, & from a companion and fellow of Angells (which thou art, lying in chaſtity) and makeſt thy ſelfe a pheere and fellow to brute beaſtes by liuing diſhoneſtly.

Thirdlie consider the particular discommodities, that rise of this detestable, and stinking sinne, first it shortneth life, impaireth strength, changeth complexion and comly hew of body: consumeth a mans substance, and spoileth him of his good name, sith there is no sinne so infamous amongst all men, as this is. Brieflie, this vice occasioneth an infinite number of manie euils which dayly experience doth declare and teach vs.

Fourthly consider, that albeit thou wouldest neuer so faine wallow still in this pestiferous puddle of sin, and desire neuer so greatlie to saciate this corrupt desire of thine, yet shall it bee impossible so to doe, this being one of the things that is neuer saciated. And therefore looke how much more thou wadest in this vice, and so much more shall the thirst of concupiscence bee enflamed, euen like to fire, the which looke howe much more wood there is heaped on it, and so much more dooth it kindle, and the flame growe greater,

greater. All these things if thou weigh them wel, and often, shal suffice. I hope to make thee abhorre this brutall sin, and cause thee couragiously to resist all such temptations as shall induce thee to it.

Remedies against the second sinne of the flesh, which is gluttonie.

Cap. 18.

THe second sinne of the flesh, is Gluttonie a great friend and Fosterer of lasciuiousnes, sith when the paunch is puft vp, & the flesh too delicately fed: this fire is quickly kindled, and a man falleth easily into the filth of lecherie, according as the scriptures doe in sundrie places admonish vs. It behoooueth thee therfore, to be armed at all assaies, against this vice, which is the doore or entrance of many others, and of the victorie and conquest, wheron dependeth the victorie and conquest of the rest. Whereupon those holie ancient

Gluttony a great friend of lasciuiousnes.

Prou. 20. Eccles. 23. Ephe. 5. Iam. 5. 2. Pet. 2.

fathers, that liued erst in the wildernes endeuored themselues all the night, to dompt & suppres this vice: woting wel that but if this were first fully vāquish-ed, the other could very hardly be sub-dued, yea, experience teacheth this for truth, how the diuell most commonly beginneth to giue his first onset with this. Witnesses whereof, are our firste parents Adam and Eue: the very firste temptation hee propounded to our Lord & Sauior Iesus christ, was of this sort, wherefore, to defend thee from this so venomous a vice, being one ẏ doth hatch and breede so many other: apply these remedies and aduises following.

Gen. 3.

Mat. 4. Luk. 4. Mark. 1.

The first is that in thy eating thou seeke to obserue fiue things, that preserue thee from fiue sundry sortes of gluttony, whereof Saint Gregory doth in one of his bookes make mention. The first is concerning the time, when a man eateth before his ordinarie houre, which thou muste beware of: forbearing and forcing thy selfe, not

The fiue kinds of gluttony. Gre. lib 13 moral. ca. 13.

1. Eating out of due time. Cassian. li 5. cap. 10.

to

to take aboue two repasts a day, to wit, thy dinner and supper, and that at such conuenient and accostomed houres, as they keep that gouerne themselues most orderly: more then at such times thou oughtst not to eat, without some notable necessity, vse these moderations therefore in your dyet, least soden temptations ouercome your weake resistance.

The second kinde of gluttony consisteth in the quallity, I meane in eating of too dainty and pleasant meates, whereof thou must take great heede, contenting thy selfe with such meates, as may suffice to sustayne and norish thy flesh, and not to delighte and pamper it, according to that Sainte Barnard doth exhorte thee, and but if they seeme course and vnsauorie, then apply that sauce which hee prescribeth, to witte, hunger, and that shall cause them to be sauory enough.

The 2. kind of gluttone.

Dainty meates.

Ber. epist. 1. ad Rob. nepotem.

Iob, 6.

Pro. 27.

Remember thee also of that singular abstinence of the auncient Fathers

Ber. vbi. supra.

of

of Egypt, who deemed it superfluous to eat any wanton meats, as S. Ierome telleth vs. Let therfore this their rigor, shame and confounde thy riot, and make thee refraine eating of delicate and sweete meates, for feare thou bee like to those amongest the people of Israell, that desired flesh in the desert, and thereby prouoked the wrath and indignation of God against them.

S. Ierome.

Num. 11
Psal. 77.

The third kinde of gluttonie. Exces.

The thirde kinde of Gluttonie, concerneth the quantitie, that is, of eating more then sufficeth to sustaine nature, whereof followeth, as Saint Ierome sayeth: *That looke by howe much the more the bellie is filled, and by so much the more is the soule made feeble.*

S. Ierome.

Thou must therefore shunne such excesse, sith meate is (according to S. Austins counsaile) to bee taken in maner of a medicin, wherof we vse not to receiue any great quantitie. Take heed the of ouercharging thy heart with too much meat & drink, as our sauior doth admonish vs, that by this meanes thou maist

Aug. ca. 31. li. 1. Con.

Luk. 21.
Rom. 13.

mayest escape his future indignation, and a myllion of mischiefes that proceed out of this vice. Eccle.37

The fourth kinde of gluttonie, respecteth the manner, when a man eateth his meate too greedily and with too great a feruour: which appeareth well by his hasty & disorderly feeding, and when hee is too much bent & affectionate to his meat. The 4. kind of gluttonie. Greedinesse. Eccles.37

This vice dooth the wise man in these wordes reprehend, saying: *Long not after euery kind of meate, nor eat not greedily vpon euery dish.* Whose counsell, see thou endeuor thy selfe to follow, minding not so seriously thy corporall food and nutriture whilest thou eatest: but eyther listen to good conference, if there bee any vsed, or lift vp thy minde to God, with some good thought, or enterlace some praier or psalme amongest; that by thus doing, both thy soule and body may be fostered and fed togither.

The fift and last kind of gluttony, is an excessiue care and thought, to seeke The fift kind of gluttony.

out

A curious desire of strange tastes.

out diuersitie of cates, and new fangled tastes; which thou ought'st (as a blame worthy thing) greatly to eschewe and beware of, for feare of beeing like to those the Apostle speaketh of, that *Make their bellies their God*, seeking with as great care to serue and satisfie it, as were requisite for discharge of their duties to God-warde. For remedie both of these and all other kindes of gluttonie, these considerations following shall greatly helpe, which thou mayst take for a second remedy.

Phi. 3. Rom. 16.

The 1. Remedie.

First consider, how much the ouercharging & heauines of thy stomach, or that remaineth therein (hauing after surfetted) doth more hurt and trouble thee; then the diuersity of delicate and sweet meats can delight and doo thee good: the tast and pleasure wherof lasteth no longer, then whiles the meate is passing from the mouth to the throte, neither after it is once gone is there any memoryial or signe of this delight remaining.

Tast, how smally it tarrieth.

This mayest thou much better vnderstand,

derstand, if thou examine what nowe resteth, of al that euer thou hast swallowed and swilled al thy whole life time. What hast thou now left of all thy repasts, and all thy sweet tastes, of all the dainty morsels that euer thou deuouredst? what hast thou now extant forth comming of al this? thou seest, how al is quite vanished away, as though ther had neuer bin any such: make account therefore, when thou feelest thy selfe tempted with this vice, that the pleasure is already gone, which so speedily dooth passe away. And care not for condiscending to thy flesh, in ỹ it thus disordinately may couet and desire. Note wel.

Secondly, consider the inconueni ences that arise of this sin. First, the cost and trouble thou must be at, to satiate this thy gluttony. Secondly, the number of bodily infirmities, that growe by meanes of surfetting. Thidly, it dulleth and doth obfuscate the mind, and maketh a man afterwardes vnfit for spiritual exercise. Fourthly, call to minde that euerlasting hunger, and thirst that shall The 2. Remedy. *Amb. lib. de Helia et ieiunio ca. 12. & 16.* Eccle. 17. Ose. 7.

shall bee in the next worlde; where no one drop of water shalbe graunted, as we gather plainely by that example of the rich glutton. Remember also, what a filthy substance, thy tenderly pampered flesh (once being dead) shall be dissolued too.

Luk. 6.

Luke. 16

The third remedy. Mat. 12. Mar. 2. Luk. 6.

The third remedie, is to thinke on Christ and his disciples abstinence, beeing forced (through hunger) to plucke off the eares of corne, and eate them; how our Sauiour likewise fasted forty daies and forty nights, in the desert; and the gall that was giuen him in his extreame thirst to drinke, being vpon the crosse, whereof thou oughtest (euery time thou art at meat) well to bethinke thee.

Our sauiors abstinence. Mat. 4. Marke 1 Luke. 4. Mat. 27.

The 4. remedy. Mat. 22. Luke. 14. Apoc. 19

The fourth remedie, is eftsoones to remember that eternall supper of heauen, whereto we are all inuited, as our Sauiour (by one of his parables) doth signifie. Consider, how minding to enioy this so happy and royal a supper, it behoueth to absteine in the dinner of this life, that by so dooing, thou mayst

The plentifull supper in heauen, should cause a spare din-

so

ſo fill and ſaciate thee better, like as we ner on
ſee in the world: he that is inuited to a earth.
ſumptuous ſupper, vſeth commonlie
to be moderate, and ſpare at noone,
not to looſe the commodity and plea-
ſure of his appetite at night.

The laſt remedie, and that a verie The fift
ſecure one, is, ſo much as thou maieſt remedy.
poſſiblie, to fly all occaſions of glutto- Occaſions
nie; as the feaſtes and iunkettinges of to be eſ-
worldly men, where there is ſo great chewed.
abundance and variety of viandes, ſo
many meates, drinks, delicate & plea-
ſant fruites, amidſt the which may ve-
ry hardly any manne keepe ſobrietie,
there being ſo many thinges to allure
him to gluttonie. Remember what ho-
ly Writ ſayth of our mother Eue: How
She ſaw the tree, that it was good to eat, Geneſ. 3
and faire and pleaſant to the eye, ſhe took
of the fruite, and did eat, and gaue ther-
of vnto her husband. And thereby was
cauſe of ſo great a loſſe, both to her
ſelfe, and to the whole race of miſera-
ble mankind. In like manner mayeſt
thou fall into many miſeries, if thou Rom. 5

fly

fly not the hazarding thy selfe in such like dangers.

Remedies against the troublesom temptations of sloth and Idlenesse.

Cap. 19.

Idlenes engendred of lasciuiousnes and gluttony. *Ber. ser. 3. as 6. de Ascens. Gre. 3, par. curæ pastor. admoni. 16.*

THere is yet another vice of the flesh, engendred of the two former, spoken of in the former chapter, & is called sloth and idlenesse, which is a lothsomnes, & disliking of spiritual things, and a negligence or fainting to begin any good thing, or to finish that which is entred and begun already.

Against which vice (not a little hurtfull) it is conuenient likewise to bee armed, sith thou shalt not bee without this wearinesse and lothsome temptations, whiles thou art harbored in this fleshlie body, which as the scripture saith: *doth aggrauate & molest the soule.* Sap. 9. Seeing that many times through attending to our bodily necessities, and the importunities of our flesh, we become

come slothful, distract and dul, to doe any good. Wherfore, to the ende thou be not ouercome with this domestical enimy: helpe thy self with these considerations & remedies, that I shal now prescribe thee.

First, consider the strict account thou must yeeld, of the time that God doth grant thee in this life, to work well in, for that as S. *Bernard* saith: *There is no time giuen thee in this mortal life, wherof thou must not render a reckoning, how thou hast employed it.* For if we bee to yeeld an account of euery idle word, as truth himself doth tel vs in the gospel) how much the rather are we to do the same, of time spent idlie, and without any fruit or goodnes? The which a deuout and spiritual man marking well, euery time hee heard the clocke strike, said thus in his hart. *Ah my Lord God, loe nowe another houre of my life spent, whereof I am to yeeld thee a reckoning.* And so forst himself withal, to spend ỹ next houre better then the former.

The first Remedy.

Ber. de trip cust manus linguæ & cordis.

Mat. 12.

Euery moment to be made accompt of.

P. Ignat. in horas singulas col ligebat sese cap. 1. lib. 5 vitæ ipsius.

Secondly cõsider, how if thou once let

Galath. 6 Time past, is past recouery.

let slip the time vnfruitfullie, that is giuen thee to fructifie and doo good in; it can neuer bee possiblie recouered againe, and so must thou needes afterwardes lament the losse of so pretious a thing, through thy negligence; and yet want meanes to win it any more, for albeit thou haue a meaning to doo well hereafter, yet is it vncertein whether thou shalt haue time and leysure granted thee to doo so. And if thou haue it, yet is the good thou shalt then doe; due to that present time, and so thou both mightest & oughtest haue done before.

Mat. 24. 25 Apoc. 3.

The toile of worldlings, confounderh the sloth of Christians.

Thirdly consider, how long & painfull the toiles and sweates of worldelie men bee, to scrape a few riches together, and to purchase some temporall promotion, and howe they refuse no paines to satisfie others humors, and to gaine their gratious lookes and fauours. And thus be thou vtterly confounded, that they to get vaine and transitory thinges, should be more diligent; then thou to purchase a most pre-

precious and euerlasting riches. Bee ashamed likewise, that they are more diligent and carefull to please men, (but bondslaues of the worlde) then thou to please God, that celestiall and omnipotent monarch. Luk. 16.

The second remedie to make thee take paines, and to worke well in this life, is, to thinke eftsoones of the glorious fruit, that these thy good trauels and labours will one day afoord and yeeld thee. For if the husband doe dig and delue, and till his ground in frost, snow, and the coldest winter windes, that blow, and withall this hardnesse goeth so lustilie away, in hope of sommers yeeld, that sometimes dooth deceaue him; how much more reason is it, that thou shouldst trauaile and take paines to serue God in this life: hoping, as thou dooest for so plentifull a haruest in the life to come, which neuer did, nor can possiblie deceiue vs? as both our faith, and all the holy scriptures doo assure vs. And if the hyred seruant weigh not the toile of his whol

The second remedy. The hope of gaine in heauen ought to make vs take paine in earth. Iam. 5.

Math. 10. Luke 6. 1. Cor. 3. daies trauaile, for ioy of the wages he looketh to receiue at night; why doſt not thou in like manner animate thy ſelfe, to worke in this life, remembring the abundant and incomparable hire, that ſhal be paide thee at night, to wit, after death? Neither can any man attaine to ſo great a reward, but by great paines and trauaile (as Saint Gregorie teſtifieth.) Cal to mind alſo, the anguiſhes, griefes, and infinit torments, that ſuch ſuffer, and ſhall doe euerlaſtingly, as in this life (through ſloth and negligence) refuſed to take any paines to ſerue God, and to fulfill his diuine commaundementes, and ſo be dead, like barren braunches, without bearing fruit; which if thou ſeriouſlie doe thinke of, will put life into thee, and make thee beare right patiently any paines whatſoeuer.

S. Gregory

Mat. 3. 7 ca. 21 Luke. 13 Iohn. 15.

The third remedy againſte ſloth.

The third remedie to redreſſe this vice, and to animat vs, not to ſhrink at the toiles which wee muſt take in this life, to ſerue and pleaſe God with, is, that which the apoſtle preſcribeth to the

the Hebrues, to wit, the oft thinking, and rethinking of the life and passion of our Sauiour Iesu Christ, sithence, if we eftsoones did consider, howe this good Lorde of ours, was (from his infancy) brought vp in trauell, and how he passed his whole and most holy life, euen from the crib to his crosse, in continual turmoiles and troubles; these his afflictions of this world, suffice to eaze and lighten ours, seemed they neuer so intollerable, his drops of sweats would, asswage our heates & encourage vs to bear him company; wotting wel, how vnseemly a thing it is, for the seruant to be in better estate then the maister. If he therfore take such pains in this life, for loue of vs, it is not much that wee (on the other side) take some paines for his loue, and our own profit. This consideration caused the holy saints afore time, with such feruour and diligence to walke in our Lords waies: herewith did they cheerfully passe their trobles, fastings, watchings, & other lothsome labours, of this temporall life, and so

Heb. 12.

Ber. ser. 43 in Can. Our sauiors passio ought to make vs paineful.

Matth. 10 Luke. 6 Iohn. 13 and 15.

mayst thou doo in like manner, if thou set the same mirror continually before thine eies.

The Fourth remedie. Euery day to be accoumpted our dying day. Luke 12. Math. 24. 25. Marke 13.

The last remedy, that shall in this matter helpe thee greatly, is, to make accompt, that each day is the last daie of thy life: which with good cause thou mayst doo, and thinke on, seeing thou art not assured, whether the next day shalbe giuen thee or no. Thinke therfore, how thy whole state for euer, dependeth onely on this one daies behauiour, & so animate and cheere vp thy selfe, saying, My dolors shal indure but for this day, it is not much, that *I* behaue me diligently therein, especially, knowing the profit that is to ensue thereof.

Remedies against the sin and temptation of Couetousnesse.

Chap. 20.

The tentations of the secõd enemy. *Ber. Ser. 59. ad sore rem.*

THe second enimie that wee haue in this life, is the world, which is meant and vnderstood by the concupiscence of

of our eies, conformably to the authoritie of S. Iohn aforesaid; sithence the great variety of things, that are in this world (as riches, and other temporall commodities) do engender in vs a certeine curious desire, to see them; of seeing, groweth a longing, and seeking to haue them, weening they should be both profitable and pleasant to vs: and then hauing once obtained and gotten them, followeth a couetousnesse, which is a disordinat desire, wherwith wee loue, possesse, and enioy them, as also an insatiable appetite, to haue alwaies more then that we haue already. Couetise defined.

The which vice, (for that it is a very dangerous one, yea, as the apostle saith *the roote of al wickednes is couetousnes*) 1. Tim. 6 It behoueth therefore we be prouided of good weapons, and sufficient remedies to resist the same, for feare of beeing ouercome withal. Wherefore the best and most conuenient for this purpose, are these aduises following. Remedies for the poore man couetous

First if thou bee poore, and haue a disordinate loue to riches (which loue

maketh thee more couetous, then if thou hadst riches, & didst not loue the) restraine this hurtfull desire, and content thy selfe with thine estate, considering that by thus dooing, thou shalt haue more security, more rest, & more speedy meanes (a great deale) to gaine vertue withal, then if indeed thou wert rich. This did the Philosophers of old time, by natural discourse onely vnderstand right well, and for that cause, forsooke such riches as they had, knowing them to be a let and hinderaunce to the obtayning of wisedome, and all other vertues. Now if these men, guided onely by the light of nature, made choice of pouertie, hauing meanes to be rich; why shouldst not thou (being illuminated with a higher light) and more glittering brightnesse of heauen lie grace, wel wot the same truth, and make a vertue of necessitie, contenting thee with that pouerty, that god of his great good prouidence hath giuen thee, as a verie substantiall and secure meane of saluation? Why doe not the

The olde philosophers despised worldly wealth. *Lact. initio ca. 1. lib. 1 diuin. Inst. Hier. lib. 3. in cap. 19 Mat.*

To make of necessity vertue.

the examples of other mens fals, conuince thy folly; and their great and greeuous harmes, make thee more heedeful? Remember howe Gehezi, the Prophet Elizeus seruaunt, beeing not contented with his calling, but desirous to bee rich, deserued (with his riches) to haue a perpetual leaprosie laide vpon him. We read likwise, how Ananias and Zaphira, through a couetousnesse they had to retaine some part of the goodes, which they hadde earst begunne to renounce; were depriued of their corporal liues. Thou canst not be ignorant, into what a miserable blindenesse, this couetousnesse brought that accursed Iudas, as the scripture doth testifie.

Examples of others harmes happened through their couetise.

4. Reg. 5

Actes. 5 Ananias & zaphira

Iudas.

Both of these, and many more such examples, if thou consider well: thou shalt thereby discerne, howe much more secure the poore mans estate is, being contented with his pouerty: the that of the rich man, beeing neuer satisfied with al his plenty.

Matth. 26 Luke. 22 Mark. 18

Thou oughtest not therfore, thus

greedily to long for wealth & worldlie substance, which may cause thee fall into so many daungerous and perilous temptations.

Couetous men fall into the Deuils snares.

Secondly, consider the perils and difficulties, aswell of the bodies, as soules of the rich men, & such as with so great anxiety do seeke after worldlie wealth; sith by this their longing desire after riches, they fal into the deuils snares, (as Paule saith) Thou seest besides, with how great care and paine they be gotten, and with howe great feare they be kept, and with how great griefe and sorrowe they be lost: And when al is don, these men can haue but meat and cloth, and this shalt not thou want with halfe that care, if thou wilt principally seeke for the kingdome of God, and the heauenly riches of thy soule, like as Christ himselfe hath promised thee.

1. Tim. 6
Ber sub fin. Cap. 11. lib. de conuers. ad Cler.

Math. 6. Luke 12. 1. Pet. 5. Phil. 4.

Thirdly consider, how by louing of pouerty, and willingly embracing it: thou art by that means more rich and noble, then all the rich Gentlemenne

of

of this worlde be; for thus art thou an imitator of Christe, and like to him, who so highly set by pouerty, and with so great rigour (from his infancie, to the houre of his death) obserued and practised it, as by discourſing ouer all his life, thou maiſt right euidently see. What greater honour, or degree deſireſt thou, then to be of the ſame ſtate and condition, as ſo high a Lorde was of? yea, thou art (withall) moſt rich, for thus is the kingdome of heauen, and the king and Lorde thereof, thine: and ſo by poſſeſſing of him, thou poſſeſſeſt all riches, and much more precious treaſures, then may bee in this life either attained, imagined or deſired.

The contented poore mā, more rich then the richeſt. *Ber. ſer. 1. de vigil. Nat ſer 4. nat. Amb. ca. 13. de inſtit. virg.*

Fourthly, another good remedie, not to fall into the temptation of auarice, is to ſhunne (as much as may be) the haunting of rich mens companie, eſpecially if they be couetous, leaſt (by their conſideration) thou beeſt ſmitten with their infection. Take heed in like maner, not to ſee or deale with much money, riches, or any beautifull

Couetous mens company to be auoided.

or

or pretious thinges of this world, the sight whereof doth commonly kindle our hearts, to desire and long for them where otherwise, by not seeing them, thou shouldst want this greedy desire of hauing them. Fly therfore (as much as thou maiest) to touch or to deale with mony, which is like to pitch (as is testified in the Scripture) defileth such as touch it; it shall help thee also not a little in this matter, to goe sometimes and visit hospitalls, and to conuerse with poore folkes, weighing also, how others that be poorer then thou arte, beare patiently their wants & penury.

Eccle. 13.

Mony defileth like pitch.

All these remedies may (in like maner) serue to helpe the rich, albeit in very deed, there be others, that might (by the considerations following) be more fitte for their purpose, to make them withdraw their mindes from so greatly fancying of worldely wealth. First consider if thou be rich, this will helpe thee much, for this is the last remedy; be not ouerwhelmed with auarice, for that is, to force thee (seeme it

The third remedy against couetousnes.

neuer

neuer so painefull and greeuous) alwaies to be giuing good Almes to the poore; assuring thy selfe, as most certaine it is, that thou hast not any so assured riches, as that which in this wise thou distributest to the needie: sith this can neither be robd by theeues, nor corrupted by time, as the other which is left in deed behind, yea, that which is more, this onelie will accompanie thee, when death doth rob thee of the rest. See therfore thou take this secure way, to lay vp treasure in heauen, and encorage thy selfe to doo thus euery day, with more cheerefull and franke heart then other, considering that what thou bestowest vppon the poore and needy, Christ himselfe receaueth it as he affirmeth, who (with this condition) hath giuen thee what thou hast, that thou shouldest liberally dispence the same to the poore, and taking for thy selfe that is meete and requisite, to dispose the surplusage amongst thy needy and distressed brethren.

Almes giuing.

Mat. 6. Luke. 12. 1. Tim. 6.

Mat. 10. 25 Mark. 9. *Amb. ho. 6. et 7. varior. arg. et cap 5 lib de Nabuth. D. Thom. 22. 9. 32. ar. 5.*

Reme-

Remedies against the temptation of the third enemy, to wit, the Diuell: and first against pride, whereto he principally inducteth vs.

Cap. 21.

THe third and last enemy, against whome wee haue to fight in this world, is, the Diuell: (who in the authoritie of Saint Iohn, aboue alleadged) is vnderstood by the pride of life, sith this was that, made him at the very first, to be hurled headlong out of heauen, into the bottomlesse pitte of hell. And therefore albeit hee induce vs to all other sinnes, and tempteth vs, with each one; yet is this inducement to pryde, (the most hainous sinne of all) principally attributed vnto him, as also the suggestions to wrath and enuy, which issue and proceed therout; wherefore, like as I haue giuen thee weapons and remedies, to resist the rest withall; so shall I nowe (God willing) prescribe thee

Iohn 2.

Isai. 14.

thee some preseruations against these; beginning first with pride, which is a disordinate desire, and appetite of a man his owne excellencie, whereby hee seeketh to be singular aboue all other.

Pryd what it is.

The first remedy therefore thou art to vse against this diabolicall sin, shall be to cōsider, how greatly God detesteth pride, and howe grieuously (from the beginning of the world) he hath punished it, aswell in angells as also in men; in angells we see by Lucifer, and the rest of his adherents; in men, by Nabucadnezzar, Antiochus, with many mo, (as holy Scripture doth witnesse) that came to ruyne through this vice, and were most seuerely chastyced. The same doth eftsoones likewise testifie, how singularly hee hath alwaies loued and exalted the humble, whereof both our Sauiour, and the blessed virgin his mother, do beare sufficient testimony.

1. Remedy against pride.
Eccl. 10.
Isa. 14.
Apoc. 12.
Dan. 4.
1. Mac. 1.
2. Mac. 9.
Mat. 18
20. 23.
Lu. 14. 18.
Mat. 22. 25
Phil. 2.
Heb. 2.
Luke. 1.
Ber. ser. 1. in die. S. Andreæ. et ser. 6. in Psa. 90 Qui habit. &c.

The second remedy, is the consideration

ration of thine owne selfe, sith (as S. Barnard testifieth) thine estate being well examined, shall teach thee what thou wantest, and prayer shall obtaine thee that thou want it not. For God loueth the soule, that diligently discusseth with it selfe, and that after dewe discussion, dooth without flattery and partiality iudge it selfe.

The 2. remedie gainst pride.

Consider therefore what thou art, both in body and soule, and so shalte thou finde more causes of confusion and shame, then of hawtinesse and of arrogancie: touching thy bodie, bethinke thee what a filthy substance it was ingendered of, durt and doung: and shall ere long bee made a prey for wormes. And as for thy soule, it is fraughte with heapes of follies, errors, ignoraunce, feares, fancyes, anxieties, (and that which is worste of all) of so many monstrous crimes, it hath committed, againste that diuine and dreadfull maiestie. Finally looke howe much better thou shalte

The misery of mās estate.

knowe

knowe thy ſelfe, and ſo much more plainely ſhalte thou perceaue, thee to bee ſuch as Iob deſcribeth, ſaying. *Mans man borne of a woman, liuing but a ſmale tyme, is full of many miſeries, whoe ſpringeth vppe like a flower, and withereth quickly, and vaniſheth as a ſhadowe, and neuer continueth longe in one eſtate.* Iob. 14. For preſently thou ſhalt ſee him merry, and by and by ſad, now whole then ſicke, nowe riche, nowe poore, nowe quiet, nowe troubled: in fine, not in the maine ſeas, bee there ſo many waues and diuerſe mutations to bee ſeene, as man (by dayly proofe) findeth contrary chaunges and alterations in himſelfe. Who ſo therefore, conſidereth theſe things and throughly weigheth them, as they bee, ſhall finde much more cauſe to bee confounded, and to accuſe himſelfe: then to bee a boſting bragger, or any waies proude and inſolent and when hee thinketh thus baſely of himſelfe, then is hee beſt of all at

The mutability of mans nature.

eaſe

ease, and most of all contented.

The third remedy against pride.

Thirdly, if thou find thy selfe puft vp with any winde of vaine glory, which thy companion hath not, shunne them with all speede and meanes possible: for if happelie thou canst faste more then thy friend, yet hath he more humility, more patience, more charitie, and more seuerall graces then thou hast. See therefore thou consider the vertues of others, sooner then their vices; se not more motes in their eies the there remaineth beames in thine own: but weighing each case to thy owne good, thinke (without dissimulation) thee to be most infamous of all other: thus humbling thy selfe before thy Lord and God he shall exalt thee euerlastingly.

The 4 remedy against prid 1. Cor 4 Ephe. 2. We ought not to be proud of that is not our owne.

Fourthly, if good deedes be in thy remembrance which thou haste don, or any such commendable part in thee consider al is but receaued from God: and therfore oughtest thou not to glory in any such thing, but rather thinke that by the Lorde (for any such vaine

thought

thought or worke of pride) all shall be taken away from thee, and thou after bee contemned of them, that before commended thee.

Fiftly, to beate downe all vaine glory and boasting, which men are commonly wont to haue (through the credite and worldly wealth they enioy in this life,) it is very good to weigh wel; how vaine and transitory al things are, like as mans life it selfe is very shorte, and most vncertaine. Therefore consider, if thou vaunt of any thing, thou art but mortall, dust and earth, & short lie shalt come to earth. Whet be those generals, and chiefe Captaines of Armies, and other proude minded monarches, of much more moment? all turned to earth, dust and ashes. Now is the memoriall of their liues conteined in few lines, they are past, thou to com, to be food (to day or to morrow, yea, in a moment) for the worms of the earth. Then humble thy selfe downe proude deuill, to fire eternally; or crouch to him before thy time, and attaine ioyes

The 5. Remedy a gainst pride.

S. August.

Note wel.

euerlastinglie. Thou canst not (if thou ponder these and sundry other things) bee proud and vaine-glorious of any earthy thing whatsoeuer.

The 6. Remedy against pride.

Sixtly, it shal greatly helpe to make thee detest all pride, to consider, howe highly God hateth such as be infected with it, whoe (as the scripture witnesseth) *doth resist the proud, and giueth grace vnto the lowly.* This kind of people is likewise abhorred of other men, who can by no means away with their loathsome and disdainefull conuersation; yea, to themselues are they also verie noysome and tedious, in seeing themselues enuironed with so manie daungers, dreades and suspicions; hauing euerie one to malice and lie in waite for them, to gaine-say and crosse them in all their enterprises.

Wherevpon, it is reported of a certeine holy king, whoe hauing a maruellous rich and precious crowne giuen vnto him, to be crowned withall; helde it (musing a pretty while in his handes) before he would put it on his head,

head: at length he said openly on this wise. O more noble then happie Crowne, which if any man knew well how full of cares, perils, and manifold miseries thou art fraught; albeit hee meete thee with his feet, yet would he not vouchsafe to lift thee vppe. What this king saide of his crowne, mayest thou well applie to each dignitie and pretious thing: see therfore thou take not so great trauaile and toyle, for a thing, that is so hard to holde, and nothing so soone fleeteth awaie, as doth the winde of pride and vaine-glory.

The 7 remedy against pride

The last remedie to shake off pride withall, and to purchace that so necessary a vertue of humilitie, is to force and accustome thy selfe, (seeme it neuer so painefull and loathsome to thee) to exercise diuers actions of humilitie, as to doo the baasest offices in the house, to conuerse with the meaner sorte, to sitte in the lowest place, to cladde thy selfe in Homlye attyre, not so homely though, as to bee taken or accoumpted singular sith that

shall be esteemed a pride likewise: not to doe or say any thinge, whereby to make shewe of excellency and preheminence, or to cause admiration in other mens eies. And finally to call eftsoones to mind, our Lord and Sauiour Iesus Christes humility, and also that of his holy saints.

Remedies against the temptations and sinnes of wrath.

Chap. 22.

DIuers of the remedies, that haue beene prescribed thee against pride, may in like maner helpe thee against this sin of wrath and anger, seeing that most commonly such as be proud and hautie, are wont also to be angry and yrefull; yet neuertheless bee there other peculiar remedies to bee vsed against this vice.

The proud mã iretul.

The first remedy against anger.

The first is, to ponder, how farre it is out of all good frame and reason, that any man should be angry, and desire to hurt

hurt another: ſith if brute beaſtes, bee they neuer ſo fell, fight not one with another, but liue in peace and vnitie with thoſe of their owne kinde; howe much more reaſon is it, that men ſhuld doe the like, who are not borne armed as brutiſh and ſauage beaſtes bee, nor prouided of weapons to defend themſelues, or to offend others?

The vnity of brute beaſts cõuinceth ỹ malice of mãkind

Secondly, behold the vglineſſe and deformity of an angry man, both in his countenance, geſture, words and actions: in all the which thou ſhalt at that time ſee him wonderfully diſordered, and beſides himſelfe: ſee thou beware therefore of beeing angry, if thou wilt not fall into thoſe defectes, which in others doo ſo greatly diſlike thee.

The 2. Remedie againſt anger.

An angry man beſide him ſelfe.

Thirdlie conſider, that whoſoeuer, he bee that hath proffered thee any wrong or iniury, hath doone himſelfe much more harme then thee: and if thou growe angrie thereat, and ſeeke reuenge, in ſo dooing thou ſhalt hurt thy ſelfe, much more then thine aduerſarie, for that as Chryſoſtom ſaith,

The third remedie againſt anger.

No man is hurt but by himselfe. Which should be no lesse a folly, then for a mã to kill himselfe, to teare his enemyes cote; sithence thine enimies body is as his coate, which thou meaning to teare, in seeking to kill him, dooſt first kill and slaie thine owne soule. For as saint Augustine sayeth: *The knife pierceth the heart of the persecutor, before the body of the persecuted.* Striue therefore to maister thy selfe, and to vanquish thine yre, and so shalt thou gaine greater honour and victorie; then if thou hadest subdued a mightie Citty, and by this meanes, in not seeking thy selfe to take reuenge, God shall take it for thee, as he himselfe hath promised thee.

Mark wel.

S. August.

Fourthly, if the deuill (to stir thee vp to wrath) doo agrauate thine iniury receiued, and make it greater: doe thou (contrariwise) what thou canst to lessen it, and to make it smaller: thinking thus, How he that in this manner hath iniured thee, is at that time ouercome with some passion, or indiscretion, or else

Deut. 32 Eccles. 28 Rom. 12 Heb. 9

The 4. remedie against anger.

elſe call to mind ſome good turnes he hath earſt done thee, or how thou haſt otherwiſe doone him the like iniurie, or ſome other, which he then did tollerate at thy hands, and therefore is it meet, thou beare likewiſe with him. If thou canſt not withhold, call to mind, howe God hath forgiuen thee manye thouſandes, and borne them all at thy handes: for his ſake forget ſuch kinde of ſuddain iniury, and let him be a iuſt recompence for al.

Fiftly conſider, that ſuch like croſſes are ſent from aboue, as ſcourges for thy ſins. Take nowe his chaſticement on earth, leaſt the laſt comming paie for al. Beleeue then, that by the bearing patiently of all villanies and iniuries that ſhall bee ſaid and doone agaynſte thee, it wil (by the Almighty) bee diſpoſed and turned to thy exceeding benefit, and comfort of thy ſoule. The fift remedy againſt anger.

Sixtly, if thou feele thy ſelf ouercome with anger, take heed then thou ſpeak nor do any thing, whereby this ſudden The 6 remedy againſt anger.

indignation bring further ſinne vppon thee, then thou wouldeſt after wiſh it had nere beene done. For the Diuell, who eggeth thee thereto, ſtandes readie to betray thee to vtter darkeneſſe, and bring thy ſoule to confuſion: then pacifie thy ſelfe, and meditate on him that will bee auenged, referring all to his will; then thinke Sathan baniſhed, by mightie and inuincible conqueſt of patience and praier.

Ephe. 4

Aug. epiſt. 149. ad profuturr.

And beware the ſunne neuer goe downe vppon thine anger, according as ſaint Paule admoniſheth: that is to ſaie, that thou expell it quicklie, and ſuffer it not long to ſoiourne in thy ſoule: for ſo might it turne to hatred, and become more dangerous and harder to be healed.

Amb cap. 21. lib. 1. of ex.

Rom. 12.

Gen. 27

Iacob fra tri indignã ti conſil.

Theſe remedies mayeſt thou at ſuch time put in vre, when thou perceiueſt thy ſelfe offended towardes others. But if thou contrariwiſe, ſee another offended and angrie with thee: then frame thy ſelfe to do one of theſe

two thinges, eyther couertly (in the beſt manner thou canſt) to winde thy ſelfe out of his company that is angry, vntill the Wrath hee hath conceiued be worne ouer; or elſe (wanting opportunitie to doo thus) force thee to ouercome euill with good, according to the Apoſtles counſaile, ſeeking to appeaſe him with ſome faire and humble ſpeeches, ſith (as the wiſe manne ſayeth) *A milde aunſwere aſwageth anger, and hard ſpeeches kindle fury and rage.*

Baſil. hom. de ira var. arg. 10.

Rom. 2

Pro. 15. and 25.

But if thou ſhouldeſt want meanes to doo either of theſe: take ſuch order (at leaſtwiſe) as to be ſilent, whilſt thou ſeeſt him in thoſe fretting fumes, and in thy heart to pray to God for him, for that as ſaint Gregory ſaith: *It is a great deale more glorious to ſhun wrath by ſilence, then to ſubdue it by aunſwering.*

d. Gre. 3 part. paſt. cur. ad 17

Laſtly, that if the anger or impatience, which thou feeleſt in thee, proceed not of any injury or wrong don to thee by any perſon, but through the aduer-

The laſt remedy againſt anger.

aduerſities and tribulations that befall thee, in this life: then ſhall it bee a very good remedy to remember the examples of ſuch perfect and holy men, as haue endured with greate patience farre greater tribulations and calamities, then thine bee. Remember that inuincible patience of Iob, who with ſo ſtoute courage ſuſtained ſo many loſſes, ſo many ſoores, ſuche infinite number of griefes, corſies and harte-breakes, as happened to him in one inſtante; neyther did hee amongſt all theſe millions of miſeries, once droope, or ſhewe by worde or deede, any ſigne of blame worthy impatience, as the holy Scripture teſtifieth: Thinke alſo of that holy man Tobyas, his rare patience, who in his blindneſſe, pouertye and all his other annoies, had continually a conſtant minde, and comformable to the will of God. Conſider alſo that mildeneſſe and marueilous patience, of the holy Prophet Moyſes, whome not all the continuall troubles, and mur-

Ber. ſer. 16. ad ſoro. de mo. be. viu.

Examples of patience.

Iob. 2.

Tob. 2.

Exo. 15, 16 Num. 14.

murmurings of that ingratefull people, which hee had brought out of Egypte, coulde ſuffice to diſquiet or moue to anger. The like patience and mildeneſſe, maieſt thou note in that holy Kinge Dauid, amongeſt all the manifolde perſecutions and afflictions hee ſuffered, through the whole courſe and period of his life, the which may enforce thee to endure all things very patiently. 2. Reg. 16.

A good conſideration gainſt anger.

Thou maieſt alſo (in this caſe) apply another remedy, by conſidering the greate commoditie thou ſhalte reape, by theſe tentations and tribulations which thou ſuffereſt. This conſideration (as Sainte Gregory affirmeth) doth mitigate the force of the whip and skourge. S. Gregory.

Thinke therefore, God ſendes to thee (like a Father) that loueth thee as his deare childe, and by chaſtiſing thee, dooth purge and puryfie thee: whereas if thou lackeſt this diſciplyne, and his holy rodde of correction, 1. Pet. 1 Sap. 3. Prou. 17 Heb. 12 Apoc. 3 Prou. 3

rection; thou wouldest not deserue to be called by the title of his sonne.

All these thinges if thou consider very well, as these and sundry others haue donne: thou wilt not onely abide patiently all such paineful tribulations nowe present, but yealde thy selfe to God, with thanksgiuing to him, who hath so singularly loued thee, as to sẽd them for thy benefit, and to the enriching of thy crowne; knowing that it was not possible to come by so great a reward as we looke for, without great paines and trauaile. And trûly greate reason is it, that Christians (like good souldiors should) followe their Captaine Christ; tracing his steps, and walking the same way hee went before, and so entred into his glory.

Iam. 1. Tim. 2. 4, Apoc. 2. Tob. 3.

Re-

Remedies against the sinne and temptation of enuy.

Cap. 23.

IT nowe remaineth to sette thee downe some remedies against the tentations of enuy and malice, wherewith the feende (in like manner) is wont to assault and tempt vs; for as the holy Scripture doth witnesse: *Through the malice of the Diuell death first entered into the world.* This made the Iewes to seek our Lord and Sauior his death, and by this vice haue many murthers and innumerable wicked acts beene committed in the world. Sap. 2. Gen. 3. Mat. 27. 1. Gen. 4. Sap. 14. Ioh. 5.

This is also that most cruell beaste, which Iacob sayde had deuoured his sonne Ioseph; and therfore must thou carefully foresee, that this venomous viper begin not at any time, to norish her selfe in thy soule; but forthwith (at the very first brunt) to kill and cast her out, vsing these iuste rudements or instructions Iacob. 3. Gen. 37. 44.

ſtructions (for that purpoſe) following.

Aug. lib. 11 de Geneſ. ad lit. 14

Firſt conſider, howe this ſin of malice or enuy (which is according to S. Auſten, *a griefe and ſorrow at others felicitie*) is more hurtfull and vnprofitable, then any of the other, for albeit other ſinnes doo hurt the ſoule; yet affoord they (I knowe not in what kinde of myſerable eſtate) ſome taſte and pleaſure to the fleſhe; but this vilde vice dooeth both hurt the ſoule, and afflict the fleſh: ſith it ſcaldeth the heart, pineth the body, withereth the face, appaleth the countenance and comlie ſanguine hue. Briefelie it tormenteth and ouerthroweth, the whole manne, beeing like vnto the Worme that conſumeth the Wood whereof ſhe commeth. And hence is it, that the enuious manne findeth himſelfe in the worſt caſe, and moſt wretched, when the other whom he malieeth, is beſt at eaſe and happieſt.

The firſt remedy againſt enuy..

The 2. Remedie againſt enuie.

Secondly conſider, how by ſhaking off this ſo fettering and fruitles a vice, and

& by being in the ſtate of Gods grace, thou art a partaker of all ſuch thinges as others do poſſeſſe: ſith charity doth make them thine, and therefore ought ſt thou to bee ioyfull, that other enioy ſuch goods and liue ſo happely, rather then to bee ſorrowfull, or any whit grieued thereat. Gregor. paſt. cura 3. ad 11.

For by reioycing in charity, thou art made happy in their happyneſſe, and by malicioufly repyning thereat, thou loſeſt thy parte, and they remaine ſtill with their proſperity, which albeit they loſt, yet ſhouldeſt not thou recouer it. Charity maketh each one partakers of others happines.

Thirdlye, whatſoeuer helpethe againſte pryde, dooth likewiſe helpe againſt enuy, as proceeding (for the moſte parte) out of the other: ſithens the proude man bearing impatientlie, that any other ſhoulde bee his better or pheere, and fellowe with him, hee maliceth thoſe, whome (in any reſpecte) hee deemeth to bee his betters, or more happy then hee is. See there- The 3. remedie againſt enuy. Pride the mother of enuy.

therefore do thou endeuour thy selfe, to plucke this poisoned roote out of thee, and not to set thy loue vpon the temporall things of this world, which are so miserable, spare, and skant; and if thy neighbor haue them, thou must goe without them, and many times must looke that which another might conueniently leaue. But if on the other side thou set thy mind on spirituall or heauenly things, no man can bereaue or barre thee from them, yea looke how much the number of such is greater, that enioye and possese the same goods thou doest, and so much shall thy happynesse increase, and grow the greater: and by this meanes shalt thou bee so farre of from malicyng of any man, as thou shalt hartely desier, that each one mighte gaine the goodes which thou possessest, woting well, that so should thy riches and blisse be not a little multiplyed.

Gre. lib. 5. moral. cap. 34.

The 4 remedy against enuy.

Fourthly, if the desire of thine own excellency, make thee malice thy neighbour, for being thyne equall, or more

more high in dignity then thou art: consider, that in dooing thus, thou loseſt that thou ſo greatly ſeekeſt for; ſith herein thou disbaſeſt thy ſelfe, and giueſt others occaſion to contemne thee, perceauing this thy cancared, and vile nature, which thus diſhoneſtly thou thy ſelfe diſcouereſt. But if (contrariwiſe) thou ſtriueſt to maſter thy ſelfe, and to reioyce at thy neighboures welfare, as at thine owne: then ſhoulde thine eſtimation and credyt growe much greater, ſith euery good man would eſteeme thee better, and highlye commende this charity and noble mind of thine, whereof (by thus dooing) thou giueſt the world, an apparant and plaine teſtimony. Thy ſpirituall profit ſhoulde herewith bee in like manner greatly increaſed, for either woulde God giue thee the ſame goods and graces which thou reioyſeſt at, in thy neighbor: or at leaſtwiſe reward thee plentifully for thy charity.

And therfore doth S. Chriſoſtome ſay, that the vertue of charity is very

greate and maruellous, which (without spoiling any man) dooth rob and take all: sithens by reioycing at other mens welfare and goods, wee make them ours, winne possession of all that which others do possesse.

Chri. ho. 51 ad pop. Antioch. Tom. 5.

The vertue of charitie robbeth all.

Fiftly, all such meanes as help to excite and stirre vp charity towards all, shall likewise helpe greatly to subdue and vanquish this vice; as for example, to thinke how we are all brethren as touching our flesshe, descending from the same parents Adam and Eue, and as for the Spirite, all created of one Lorde, regenerated by one vertue, redeemed by one pryce, and by the selfe same redeemer. Wee haue all of vs one mother, the holye Catholike Churche, the same faith, the same Sacraments, and all of vs hope for the same blisse, where eache ones good shall bee common to all, and that of all to each one. Whereas therefore so many and so great causes, of vnitie and charitye bee; enuy oughte to beare no swaye, no griefe

The 5 remedy against enuy.

Gen. 2.

Causes to procure Charity.

at

at others good, no mirth at others miſerie; yea rather oughte wee to reioice at others weldoings, and lament their harmes and euils, as if they were our owne, perfourming thereby what Saint Paule preſcribeth, to reioyce with ſuch as reioyce, and to weepe with them that weepe. Rom.12.

But if happilie all theſe cauſes of vnion ſufficed not, to make thee reckon thy neighbours goods as thine owne, hee ſeeming ſtill a ſtraunger and a forriner, neuer did thee anie good, but rather harme and iniurie. Remember howe thou beeing a greater ſtraunger, and farre more vnwoorrhie, Chriſt hath beſtowed ſo manye and ſo greate benefits vpone thee, whereof hee will haue thee to make a recompence, with other benefites not donne to himſelfe (ſith hee ſtandeth in no neede of thy good turnes) but beſtowed vpon thy neighbor, ſeeme he neuer ſo vnknowne and vnworthie to thee: for loke what good thou doſt to ſuch a one, and this Lord Pſa.49.15. Mat.14. Mat.10,15 Mark.9

will accept it, as donne vnto himselfe.

Sixtly, consider howe to vanquish this vice of enuy, the lawe of nature (common to all) oughte at least to moue thee, which teacheth vs, to doe to others as we would be don to our selues. As therfore thou wouldest not that others should bee greeued at thy good: so oughtest not thou to bee offended at others welfare, for otherwise shouldst thou shewe thy selfe a senseleſſe creature, and without al reason, yea, well may we say by the malicious man, that he hath lost his reason and naturall iudgement sith he would not sticke to make choise of his owne losse, if by that meanes he might procure harme to those he hateth. Like as wee reade of a certeine King whoe meaning to make a proofe of ỹ cancard nature, of an enuious person, & a couetous wretch; caused two such to be called vnto him, to whom he made this proffer; to craue of him whatsoeuer they would, for willingly it shuld bee giuen them: prouided that the second

The fixt remedy against enuy.

Tob. 4. Mat. 7. Luk. 6.

A prety example declaring ỹ cancar of a malicious mind.

cond ſhould haue double that the firſt did aske, theſe twaine being nowe at greate contention, which of them ſhould firſte beginne, leaſte the other might gaine the double; the King being conſtrained to take vp the matter, commaunded the malicious man to ſpeake firſte, who requeſted this, that one of his eies might be put out, that ỹ other might haue both his put out, choſing rather his owne harme then good, that the other (whome hee hated) might by receauing the double, according to the offer, bee the more harmed. The which ſtory, if it were true, declareth plainely, to what blindneſſe this vice bringeth him, that letteth himſelfe bee lewdly ouercome with it.

The laſt remedy which (feeling thy ſelfe tempted with this vice) I haue to preſcribe thee, is, to force thy ſelfe continually to praye for him whome thou malyceſt, and beareſt enuy too, as alſo to ſpeake well of him to others, yea, (occaſion ſo ſeruing) to doe him

The 7 remedy againſt enuy. Mat. 5, 8. Luk. 6, 23 Act. 7

ſome ſeruice, albeit thou ſeeme to do it fainedly, and againſt thy ſtomacke ſith for this force and violence, which thou ſhalt vſe in maſtring thy ſelfe, and breaking of thy wil; no doubt but God will giue thee the gift of charity, wherby thou ſhalt bee perfectly healed of this deteſtable vice, and maieſt afterwards loue all thine enemies, one and other whatſoeuer.

Certaine other aduiſes and remedyes concerning the ſame matter of tentation.

Chap.24.

Tẽtations of infidelity, blaſphemy and deſperation.

BEſides theſe tentations, ſpoken of in the former Chap. wherewith the Diuell doth moſt commonly tempt vs; there be diuers other meanes, whereby hee vſeth to moleſt and trouble vs by propounding otherwhiles, temptations of infidelity, doubts againſte our beleefe and faith, or ſuggeſtions of blaſphemy, yea ſometimes he bringeth vs into

into ſuch a maſe and perplexity, as whither ſoeuer we turne vs, or whatſoeuer we ſay or do: yet ſeeme we ſtill to be caught and intangled. An other time he indeuoreth to bring vs to deſperation; and thus doth he with theſe and diuerſe other vexations, diſquiet and greeuouſly aſſault vs.

Againſte all the which his craftes and ſubtilties, take this for a generall rule, neuer to ſtay to diſpute, or talke with the Diuell of ſette purpoſe: for if thou doe, thou art like to bee ouercome as Eue was, for hauing donne the ſame. It is therefore muche more ſecure, not to ſtande reaſoning or liſtening to that the Diuell ſhall tell thee, but forthwith to flye the tentations in the verie beginning, by thinking on ſome other matter, quite contrary, to that which hee woulde haue thee. As for example, if hee propound thoughts of infidelity, ſaying: howe is it poſſible that this miſtery ſhoulde be thus and thus: make none accoumpt to anſwere him, by

A ſingular doctrine againſt the aforeſaid tentations.

Gen. 3.

The diuel is not to be diſputed with.

A remedy against infidilty.

ſhewing any reaſō of that truth which thou beleueſt, but ſay; I beleeue as god hath taught me in his worde, neither deſcend to any other particularities. thus likewiſe muſt thou do, if in caſe he moleſt thee with temptations of blaſphemy, ſaying. *Thy blaſphemy be to thy perdition, for I adore and loue my Lord God*. With this, or ſome ſuch like ſhort ſpeech, maiſt thou ſet thy mind at reſt, intending to ſome other buſineſſe, & different cogitations, neither let theſe his ſuggeſtions diſmay or trouble thee any whit, for all of them ſhall not make thee loſe any iot of grace and Gods fauour, yea, by dooing as I tell thee, thou ſhalte greatly increaſe thy rewarde. If likewiſe hee goe at any time about to bringe thee in any perplexities, ſcruples, or other obſcuryties, whereby thou woteſt not well on which ſide to turne thee, accoumpte not of them, but conuert thy ſelfe wholely to God ſaying: *I* will my Lorde my God, both in this and eache other thinge whatſoeuer thou

Againſt blaſphemy.

A refuge in time of perplexity.

thou wilt, neither doo I will or yeelde cõsent, in any thing that may displease thee. And thus maiest thou (with this saying) be in quiet and in great securitie.

In like manner if he induce thee to desperation, laying before thee, the multitude and enormity of thy sinnes; behold Christ thy iudge nailed vppon the crosse, in whome thou hast more goodnesse (without all compariſon) then in thy selfe thou canst haue euils. And thus, putting all thy confidence in him, maiest thou despise and defie all the deuils: and not onely in this, but in al other thy temptations, woulde I haue thee make Iesus Christ crucified, a familiar defence & buckler for thee, sith that, like as Moses gaue to the children of Israel, being stung in the desart, or bit of venemous serpents, that serpent of brasse raised vppe on an high peece of wood, whereon who so looked fixedlie and with faith, were cured of their greefes: in like manner, and much better, al such as with faith consider

Against desperation.

Christ crucified, ought to be our cõmon refuge.

Num. 21.

The brasē serpent a figure of Christ crucified.

sider and behold, our Lord and Sauior Christ crucified, and heaued vppe on the wood of the crosse (whom the serpent of brasse did in figure represent) shall be healed of all their bitinges and stinges, of trespasses and temptations. At such time therefore, as thou feelest the serpent assault and bite thee with the sinne of pride, behold Christ humbled on the Crosse, and obedient euen till death.

Against pride. Phil, 2.

Couetousnes.

Mat. 8.

If with couetousnesse; behold that pouertie and nakednesse, wherewith he hangeth thereon, in such extreame distresse, as he hath not where to rest his head. If thou finde thy selfe assailed with the delights of lust: beholde his brused and beaten flesh, fraught full of extreame anguish, and how for thy sake hee hangeth on the Crosse, all wounded from toppe to toe, and afflicted with moste greeuous torments.

Carnall lusts.

Gluttony.

If thou feele thy selfe prouoked to gluttony: looke vppon him fastened to the Crosse, who being extreamely pained

pained with drought, hadde gall and vineger giuen him to drinke. If thou perceiue thy selfe stirred vppe to Anger, beholde that inuincible patience of our Sauiour, in abiding all those his most villainous blasphemies, and incomprehensible tormentes. If thou beest vexed with the venemous vice of malice: consider that most feruent charitie, wherewith our sauiour shed his bloud on the crosse for all, and prayed for his persecutors that crucified him. Math.27. Anger. Malice. Luk.13.

If sloth or idleneſſe, cause thee to waxe cold in good workes: fixe thine eie vppon those feete, so cruellie nayled to the Crosse, which were neuer wearied with wandering, and seeking for thy welfare. Sloth.

Finally, in this thy Lorde and sauiour thus crucified, if thou seeke in time to him, thou shalt find sufficient remedies against all manner of temptations, wherewith in this myserable life thou mayest bee any wayes assayled.

A necessary aduertisement.

It resteth now to admonish thee, of one onely thing touching this matter; that when at any time thou shouldest, either with this, or any other of the aforesaid remedies, repulse thine Enemye, and resist his suggestions: yet must thou not thinke thy selfe to bee secure, as though the battell were ended, and the field fully fought & won, sith this is the propertie of the deuill, when he is ouercome in one tentation, to arme himselfe forthwith, and to make preparation for another. Like as he did to our Sauiour in the wildernes, whom when hee could not one waie ouercome, he assailed, and set vppon another. And therefore, albeit thou weene thy selfe to be at some rest, and findest the feend to haue taken truce with thee, for a while after hee is vanquished; yet beware thou trust not too much to him, for when thou suspectest least, then will he returne to make a fresh assault, and to molest thee with new tentations. And if he then hap to find thee vnarmed, and vnprouided of means,

The malice of the feend.

Matth. 4
Mark. 1
Luke. 4

The Deuils truce not to bee trusted.

meanes to encounter and withstande him; easilie wil he subdue and conquer thee, and the aduantage which thou hadst woon before honorably, he will then make thee lose dishonestly. Take heed therfore, thou neuer lay thy weapons aside, but alwaies bee prouided and in readinesse for the combat: neither bee thou tired with his importunate infestations, whereby he (for the most part) ouercommeth those that waxe wearie to withstand him, but like wise, as he is importunate in tempting thee, bee thou as constant and importunate in withstanding and resisting him. And by this meanes shall thy crown be the more rich and precious, as the temptations, which (by Gods helpe) thou ouercommest, bee more irkesome and importunate.

A per. ser. 61. de mod. ben. ven. de Tent.

What

What a good Christian ought to do, when he falleth sicke, or draweth nigh the houre of death.

Cap. 25.

ALl such thinges as I haue hytherto intreated of, will helpe thee, during the time it pleaseth God to grant thee health and strength of bodie: but because this temporall life of ours, is subiect to manie infirmities, and in the end (no remedie) but all of vs must needes once die, according to God his good ordinance and appointment: I haue for this cause thought good in this chapter, to adde certeine aduises and instructions, to teache thee the better how to gouerne thy selfe, both in time of sickenesse, and in the houre of death: neither oughtest thou with worse will to read these, nor with lesse diligence to execute them in their time, then the former. Neuertheles, these aduises shal prin-

Heb. 9, 27

Note wel.

principally profite those, that in their health did employ their time in such exercises, as haue bin heretofore spoken of in this little Treatise, preparing themselues continually to death, as all good and faithfull Christian people ought to doe. For such as prolong their preparation and conuersion, vntill the houre of death, hauing lyued loosely, and without the feare of God al their time of health: albeit they bee not to despaire, but to make the best shift they can for their poore soules, in the small time that is left behinde: yet are they in great daunger no doubt and in a very perillous estate. These being they whose saluation saint Augustine doubteth of. Let vs therefore as saint Paule warneth vs, (Doe well whiles we haue time) continually watching and preparing our selues to death, according to out Sauiors councell: Sith we neither wot the daie not houre thereof: therefore watch, and with care prepare thy selfe.

The wicked liuers dying to be doubted. Galath 6 Mat. 24

First, see thou cleanse and purge thy soule

The first aduise in time of sicknes.

soule with wholesome praier and exhortation either before or in thy sickenesse, especially before the purging of thy bodie. For God many times sends sickenesse to the body for the sinnes of the soule, And therefore it may bee, the cause once ceasing, to wit, sinnes, thy sickenesse also, being the effect, shal also cease.

The soule to be purged before the body.

The body afflicted for the sins of the soule.

Now, if hauing vsed this remedie, thy sickenesse continue, then take this second aduise: accept it with a willing mind, as a gift which thy heauenly father, for thy soules health, to forward thee, looke to the safeguard of ỹ same, with consideration of the singular loue he beareth thee, so vnworthy a member, thinke therefore to conforme thy selfe to his will, that thy painefull pilgrimage, may be past ouer, to his glory, and the vsuall health of thy soule and body.

These and such like aduises, for thy troubled body, thou mayest vse, during such time as God shall put thee in such remembrance by visitation, to escape

and

and be cured of. But if thy mallady be mortall and no remedie, but this temporall life muſt be determined, and ended by it, then ouer and aboue take theſe aduiſes following.

The firſt is, perceiuing ſickneſs increaſe that thou moſt vigilantly awake and rouſe vp thy ſelf, to diſpoſe both of thy temporall and ſpirituall affaires, as if then theſe wordes were ſpoken vnto thee, deliuered by the prophet Eſay, to king Ezechias: *Diſpoſe of thy houſe, for thou ſhalt die and not liue.* Diſpatche therefore and make perfect thy Will, which euery good Chriſtian ought to doo in the time of health, when hee may with better eaſe, ſounder iudgement, and more mature aduiſe, performe and doo the ſame, and not to driue it till the laſt hour, when all theſe commodities doe faile him, ſith daily experience dooth informe vs, howe through the lets and incumbrances of ſickneſſe, the Wils that are made in that time, be very rawly perfourmed, and many times vnperfectlie drawne

and penned. Hauing therefore, I saie, thy Will in a readinesse by thee, with thy satisfaction therein conteyned, thou mayest then as shall seeme best vnto thee, alter or adde therevnto, any thinge by waie of councell: but if thou hast beene heretofore negligent in this matter, then mayest thou amende with wisedome such wilfull ouersighte, eyther by aduisement of thy friend, or how thou wilt dispose it, to thy contentment.

The secod aduise in time of death.

The second is, when that is fully finished (touching temporal causes I mean) then to occupie thy minde with heauenly matters, forgetting the World, as if it were not, but as if thou hopedst to enioy a glorious kingdome aboue: and giue thy selfe ouer to thy Lorde and Sauiour moste willinglie, least thou be in thy conscience otherwise afflicted.

A forgetting of worldly affaires.

The third is to giue warning, that thou beest not troubled with any housholde matters whatsoeuer. And see this chieflye doone, when death is at

thy doore, and thy life draweth fast to an end; let this aduise bee most carefully executed, least the sight or hearing of such matters, might then withdrawe thy affection to them, quite from Diuine and heauenlye thinges, which at such time thou must & ought test to bee in loue withall.

The fourth is, that some deuout manne being called, if thou chance to fall in those tearmes, and confer with him, vpon other matters, belonging to thy soules health, considering thy bodie is not but earth: and passing the time in godly conference and prayer, thy soule may lifte and eleuate it selfe to heauenly and spiritual ioyes, celestiall and most glorious, thinking especially on the passion of Christ Iesus, for thy better resolution of thy fixed faith. And thus pray with them, in the best manner that thou canst.

The 4. aduise.

The deth of Christ a help in death, & our swe-test comfort.

Of the tentations that are commonly felt in the houre of death, and the remedies against the same.

Cap. 26.

THere bee many anguishes, and anxieties, which ỹ soule dooth commonly feele, in the perillous traunce and houre of death, this beeing the moste terrible thinge, that can happen vnto vs in this life, sith at that time the soule dooth suffer on euerie side, and which way soeuer it turneth, doth finde great cause of corsie and extreame annoy.

The extreame anguishes of ỹ soule, in ỹ time of death.

First, it suffereth in respect of the body, from which it parteth with no small paine. It suffereth likewise in parting from temporall thinges, which it leaueth heere behinde: and look how much they were in life time loued of it, and so much more doo they in that houre

houre of death torment it. It suffereth through the great dread it hath of the strict accoumpt, which it knoweth wel must forthwith be passed to the dreadfull iudge, of euery thing it hath doon in all hir life time. It suffereth through the horrible visions of Deuils, which in that houre appeere; the sight wherof is an intollerable torment. And much more doth it suffer, through the greeuous and bitter assaults, wherwith in that houre, they farre more fiercelie set vpon it, then euer they did before. For like as towardes the ende of the world, and time of general iudgement, the prince of darkenesse, shal most terriblie, and with greater rage and fury, assault mankinde, as he knoweth better, how smal a time is then remaining for him to doo the same, and to infest it any longer. In like manner doo the deuils behaue themselues, towardes such, as be at ỹ point of death, againste whom they bend all their might and maine, all their sleightes and subtile-

ties whatsoeuer; sith they know well, that if the soule, in that last houre, doe escape their dreadfull clookes, they loose what they pretended to gaine all her life time, in this world. For so doe the Doctors commonly saie, vpon the sentence of the Apocalypse. That the diuell descendeth with great rage, wotting well that hee hath but a small time lefte. So that the anxietie and bitternesse of that houre, shalbe great, and no man by wordes shall exaggerate.

Apoc.2

Therefore, it is good to remember that houre before, and arme our selues to prepare vs to a ioiful meeting of our redeemer, at this so perillous a season. And although we perswad our selues, so louing a God will not permit vs to bee tempted at such time, aboue our strength; yet must we busie our selues in the defending of such batteryes as the enemye will otherwise prefixe against vs; that being auoyded, then the more happy and blessed shall wee bee, in the eies of the omnipotent, for that

Sathan

Sathan is busie to ouerthrow vs. Mark then the manner of his temptations, and the sure defenses for the same, that so thou mayest the more securely escape so great a perill, and gaine the Crowne prepared for the valiant conquerour.

The first, as S. Ambrose testifieth, is the deuils very drift, to take vs in some error of our beleefe, to which temptation, thou canst not resist better, than as I told thee before in the 26. chapt. to wit, by despising and scorning, both the answer to him, & it. But if of force thou must answer somthing; let it bee this. I beleeue firmly, what God in his word hath taught me to beleeue, and that which the holye Apostles haue beleeued and taught, whose faith and doctrine almightye GOD, (whome none can deceaue) hath confirmed with innumerable myracles, and for the confession whereof hath so much bloud of Martyrs beene spilt. Sticke faste vnto this answere, and care not

The first tentation. Ambrose.

The deuil is to bee despised.

not to his other obiections, or to aunſwere them. Thus then behauing thy ſelfe, no doubt but thou ſhalt be conquerour.

Blaſphemy the 2. tentation.

The ſecond ſuggeſtion, is blaſphemie: perſwading at that houre, ſome indecent thing of our bleſſed Sauiour. Heereto mayeſt thou reſiſt, by returning this aunſwere to the deuill himſelfe, that propoundeth it, in this maner.

A retorting of the feends ſuggeſtion

I am more than aſſured, that my Lord God is infinitely good, and worthy of all ſouereigne praiſe, and loue, and that all his holy ſaints are moſt perfect, and repleniſhed with al vertue, & therefore thou art moſt abhominable, and for theſe blaſphemies to bee vtterly deſpiſed and abhorred. Then turning to thy maker, giuing all praiſe and glory, with humble bleſſinges of his holy name. So ſhalt thou caſt and ſhake off the deuill.

The third tentation.

The third temptation, is deſpaire of forgiueneſſe of thy ſinnes, which is moſt greeuous at that time to vs, by con-

consideringdiuine iustice, whereto it belongeth, not to suffer any one sinne vnpunished: and then his perswasions is, to make thee thinke, that all in vain is repentance at that houre.

The remedie for this, is to humble thy selfe in the sight of God, and to inuocate his diuine Clemencie, calling to mind his passion, whose most greeuous and bitter woundes, thou must offer vppe to his father, for all thy sins and transgressions whatsoeuer: saying as followeth. The remedies against despaire.

A praier against desperation.

I Knowe my Lorde God, that although my sinnes bee great, enormous, and innumerable, yet is the satisfaction, which thy most obedient sonne, my Sauiour Iesus Christ, hath giuen thee, both for these of mine, and all the worlde, farre greater, more precious, and more infinite. I know likewise, that thy incomprehensible

ble mercy and pitty, dooth farre surpasse all my misery, and impiety: and therefore will not I dispare, as Cain and Iudas did, especyally knowing howe this should bee, to adde a greater offence to my former trespasses, sith dispaire is that which moste of all displeaseth, dishonoreth and offendeth thee; yea rather will I hope in the multitude of thy mercies, which thou hast vsed towards other moste vnworthy sinners, and sure I am that thine eternall truth and infallable worde, neither can, nor will euer deceaue, whereby thou hast promised to pardonne and receaue such as hope in thee, call vpon thy mercie, and vnfainedly turne to thee, being contrite and sorrowfull for their sinnes, which graunt vs all to be for thy deere sons sake Iesus Christe our Lorde Amen.

Mar. 27. A&. 1.

Psal. 1. 50

This is the Anchor wherto thou must cleaue fast, and neuer forsake thy hold, albeit the Diuels neuer forsake to drowne thee: as is aforesaid.

The forth temptation is too greate securitie.

The fourth temptation is quite opposite and contrary to the former: this being

being a rashe and fonde securitie, the Diuell buzzeth in our eares of our too rash resolution, how we are beholding to the Lord for such a constant perseuerance and driuing vs to such a vaine glory that hee will take vs tardy after desperation is ouercome by our selues to bringe vs by fauning with vs to his subtill entisements, by the greate content we find to please our minds withall. But the remedy for this is, to haue such authorities of holy Scriptures in readinesse, as serue to beate down this vaine pleasing and disordinate confidence in our selues, as is that saying of the wise man. That no man liuing knoweth whether hee bee worthy of loue, or hatred. And that of Esay, All our righteousnesse is a defiled cloath. And that which our Sauiour sayth, and when yee haue donne all that is commanded you, say ye, wee are but improfitable seruants, That also of the psalmist, Thy iudgments are great & an inscrutable depth. And ỳ sentence

A remedy against vaine security and pleasing of our selues. Eccle. 9. Esay. 64. 1. Luk. 17. Psal. 55. Rom. 11.

of

of the apostle, how incomprehensible are the iudgements of God. By these and diuerse other authorities thou seest howe smally thou oughtest to please thy selfe, or grow secure by reason of good works; thinke thus therefore and neuer resolue securely for feare of a fall. In doing this thou shalt remaine betweene feare and hope, the most assured path to passe to heauen, and looke when the Diuell doth puffe vp thy minde to presume of thy selfe, throw thy selfe down with the memory of such causes, with a sure hope and confidence in the Lord, our most mercifull Sauiour.

The best way to heauen lieth betweene feare and hope.

The fift tentation if it bee in longe continuance of sicknes is impatience, this must thou vanquish, by thinking God of his omnipotency visiteth thee with his loue, to chastise thee so fauorably on earth, giuing him eternall praise therefore least hee encrease thy torments, and giue thee more punishment for thy obstinacy, which if with patience thou withstande, the Diuell shall

The 5 tentation is impatience.

ſhall haue no power ouer thee; but thy rewarde ſhall encreaſe the greater in heauen.

Beſides theſe already mentioned, the wicked ſpirits do with diuers other moleſt the ſoules of mē in this houre; but continuing in this hope and wrapping thy ſelfe in the woundes of our Sauiour: thou ſhalte ouercome them all, and ſo moſt happely gaine a conqueſt, of theſe and all other tentations that may aſſaile thee, and at length ariue at that moſt happy port of eternal reſt and quietneſſe.

A conclusion and breefe reherſall of that which hath beene in this little treatiſe ſette downe, and of the thinges that euery good Chriſtian is bounde to learne and haue by heart.

Cap. 27.

The ſome of the hole book.

IN this little treatiſe (gentle reader) hath beene hitherto as briefely as might bee ſhewed thee, the rules and aduiſes, whereby thou oughteſt to guide thy ſelfe aſwell on working as holidaies; and howe thou maiſt exerciſe thy ſelfe in prayer, and becauſe this mortal life cannot be paſſed ouer, without the tentations and aſſaults of ſuch our aduerſaries, as here in this worlde doe enuiron vs, there are weapons, and remedies giuen thee to vanquiſh them with, and to preſerue thee from ſinne, by meanes whereof thou maieſt alſo atchiue ſuche vertues, as bee needefull for thee. Againe for-

aſmuch

asmuche as this our temporall life is thrall to many infirmities, and in fine to dint of death, (the port perforce, we must all of vs passe by) for this cause haue I herto annexed two Chapters, wherein is shewed thee, in what sorte thou must gouerne thy selfe, in tyme of sickneſſe, when it shall please God therewith to visit thee, as also howe thou ought to behaue thee in a transe and houre of death, when our Lorde through his good prouidence, shall thinke meete to bring thee thither. This haue I thought and deemed sufficient for thee, that, if of the giuer of all goodneſſe, thou hast receaued a good will and desire to amende thy life, and to liue like a true Christian, thou maiest by perusing this pamplet, learne how to attaine thine Intente, and to haue a firme truste and confidence to attaine eternall life the onely end whereto thou wast created:

It remayneth nowe that for the con-

conclusion, and knitting vp of this little worke, I admonish thee, beseech thee, and exhort thee, asmuch as I can and may possibly, that if thou haste once laid hand to the plough, & to exercise thy selfe in diuine seruice, taking the rules and aduices which in this treatise are prescribed thee, for thy guide and gouerment; that in no wise thou looke backe againe, nor let not thy selfe by any trouble and toiles, which may crosse thee in this life, bee ouercome and vanquished. And if at any time it so chanced, aswell it may do eftsoones by reason of lets and hinderances, thou shouldest be for some time forced to intermitte thine ordinary and wonted exercises, be not any deale dismaide therewith, but when this time of trouble is once ouer shot, renewe againe thy course and followe it, as if thou hadest neuer failed perseuering till the ende, as is needefull if thou mind to attaine the crowne, and to winne euerlasting happinesse. For in doing thus I dare on the behalfe of

Luke.9.

Mark.13.
Mat.24.
Luk.22.
Apoc,16.

our

our Lord Iesus christ, assure thee, that this perseuerance shall ease thy paine, that pincheth at first; and looke howe much the more thou doost perseuere; and so much more comfort, help, consolation and heauenly light shalt thou receaue of his most bountifull liberality. See therefore thou content not thy selfe with once reading ouer of this treatise, but read it eftsoones ouer, for so it is most expedient.

Forsomuch as the thinges that are here in treated of, sith they be the rulers and remembrances, which thou oughtest in spirituall life, to leuell and guide thy works by, it behoueth at all times to reade them, when thou purposest to practise them. For besides that, the bare reading, shalbe a laudable and good exercise for thee, and serue as a parte of prayer, the reiterating and frequentation of reading, shal helpe thee to learne by heart, what in action thou art bound to execute, and so maist thou afterwards exercise thee in each point with much more facili-

ty, and lesse a doe a great deale. And therefore albeit this little labour may profit each one that with a good, and godly intent wil vouchsafe to reade it, yet was it principally intended for the simple, and more ignorant sort, and for that cause haue I thought good to annex here, in the end such things, as many of them wotte not, and yet are bound to knowe. Seeing that euery artisan thinks it meete to knowe such things as belonge vnto his art, howe much more is a true Christian bound for to know, what appertaineth to his profession? (an art boue all arts) and to be prepared as the apostle Saint Peter saith, to yeald accompt of ẏ he beleeueth, and hopeth, and what it behoo-ueth him to doo: to liue according to Gods wil and pleasure, and to obtaine euerlasting life withall. Wherfore for such as bee in this behalfe blame worthy negligent, I haue here set downe such thinges, as without daunger of their owne weldooing, they neither ought nor can be ignorant of, that by

rea-

reaſon of thoſe notes and ſhorte remembrances, they may both vnderſtand what they want, and learn it here commodiouſly. And as for the texts, I haue here ſet thē forth, both in Latin and vulgar tongue, for euery one to learne them, as beſte ſhall like them, not reſpecting ſo much the wordes as the ſubſtance and ſap conteined in the ſame.

Finis.

Faults eſcaped.

Fol. 12. lin. 23. for temptarions, read temptations. fol. 13. lin. 21. for ſome read, read ſome. fol. 34 line 10, for patt, part. fol. 59. line. 20. for ſercuitie, ſecurity. fol. 59. line 24. for heart, heat. fol. 96, li. 1 for doe thou, thou doe.

Table.

A briefe meditation on the Lordes praier.

O our Father { High in Creation, Sweet in loue, Rich in possession.

Which art in Heauen. { The spectacle of Eternity, The crowne of Maiestie, The treasure of Felicitie.

Halowed be thy name. { That it may be honie in our mouthes, Melodie in our eares, Religion in our hearts.

Let thy kingdome come. { Sweet without mixture, Quiet without trouble, Secure without losse.

Thy will be doon in earth as it is in Heauen. { That we may hate what thou hatest, Loue what thou louest, Fulfill al that thou likest.

Giue vs this day our daily bread.	Of doctrine. Of charity. Of life euerlasting.
Forgiue vs our treſpaſſes.	Doone againſt thee. Againſt our neighbors. Againſt our ſelues.
As we forgiue thē that treſpas againſt vs	In their wordes. In their perſons. In their deedes.
Lead vs not into temptation.	Of the world. Of the fleſh. Of the Deuil.
But deliuer vs from euil.	That is paſt. That is preſent. That is to come.

LEt dread of paine for ſinne in after time,
Let ſhame to ſee thy ſelfe inſnared ſo:
Let griefe conceiued for foule accurſed crime,
Let hate of ſinne the worker of thy woe,
With dread, with ſhame, with greefe, with hate enforce:
To deaw thy cheekes with teares of deepe remorce.

So hate of ſinne ſhall cauſe Gods loue to grow,
So greefe ſhall harbour hope within thy hart:
So dread ſhall cauſe the floud of ioy to flow,
So ſhame ſhall ſend ſweet ſollace to thy hart.
So loue, ſo hope, ſo ioy, ſo ſollace ſweet
Shall make thy ſoule in heauenly bliſſe to fleet.

Woe where ſuch hate doth no ſuch loue allure,
Woe where ſuch greefe makes no good hope proceed:
Woe where ſuch dread dooth no ſuch ioy procure,
Woe where ſuch ſhame doth no ſuch ſolace breed.
Wo where no hate, no greefe, no dread, no ſhame,
Doth neither loue, hope, ioy or ſollace frame.

Finis.

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